

THREE
godly and lear-
ned Sermons, very ne-
cessarie to be read and re-
garded of all men.

Preached
By *Thomas Drant*, Bachelor
in Diuinitie.

Imprinted at London.
Anno. Dom. 1584.

x

THE

godly and
new
sermons
of
the
pastor
of
all
men.

Preached
By Thomas
in
the
church

Printed in London.

1784.

00:88

To the right worshipfull Sir
Thomas Henneage, Treasurer of the Quenes
Maiesties honourable chamber, increase of
worship, with an earnest zeale to
Gods Gospell.



Hese two Sermons (right wor-
shipfull Sir) after that once I was
perswaded to haue them Printed,
I thought to commend unto you.
That I may dedicate a diuinitye
Sermon, I am clearly resolved: because S. Luke
did dedicate his Gospell to Theophilus. The
causes why I should offer them to you are these
Fyrst, many gifts worthy much commendations
in your selfe: then that I was your seruaunt, &
in deede it shall not but delight me to call you,
and esteeme you as my Maister: there that at
all times you both haue deserued, and beene wyl-
ling to deserue well of my studyes. Of the Ser-
mons I will say no one worde, they are Printed,
and men haue eyes, God giue them iudgement:
this one thing I must needes say, my health was
very ill, bothe when I made these, and is yet stil:
it hath spoyled me of my Lecture at Pauls, my
beeing in the Cittie, peraduenture shortly of
the Country and my life too: If God shall blesse
me with better health, I would be glad, (though
most of all unworthy) to be some instrument for

A.ij.

the

The Epistle.

the kingdome of heaue: if not, it is not a misse,
his blessed will bee doone. I wishe charity from
God to the world, peace at length to his warfa-
ring Church, confusion of all manner of hypo-
crites, fauourable inclination, and iudgement of
great personages to his word, and the godly tra-
ueilers in his Gospell. Long life, and most pros-
perous raigne to our loued Soueraigne Prince,
and to all her subiectes that wish the same, and
all the elect of God, & euen with my whole hart
I pray, God the father, the God of heauen, and
his sonne our Lord Iesus Christ, to holde strong
the sweete lines of our predestination to bee a
bright pillor to vs in the darke wildernesse of
this world, and to make all his chosen people at
his time, partners of a ioyfull and comfortable
resurrection. Farewell.

Your worships euer
to be commaunded

Thomas Drant.

A Ser-

A Sermon preached at Saint *Maries Spittle*

Cant. 5.

Formosissime mulier, quonam abiit dilectus tuus? Quonam abiit, & quaremus eum.

Cant. 6.

Dilectus meus descendit ad ariolas aromatatum, ut pascat in hortis & ut colligat lilia.

This text (men and brethren, and very Christian audience) is read almost after one sort, saying that some for the worde [Beloued] say [Spouse] And for that worde [gone aside] other say [gone downe] Pagnine sayth Lilies, Munster saith Roses. And diuers other say Violets. But I will trust Pagnine in this matter, & go through with his exposition on this sort.

Fayrest of all women, whether is thy beloued gone? whether is he gone aside? tell vs and we will seeke him with thee.

My beloued is gone downe into his garden, to the beds of his spicery, to be fed in gardens, and gather vp Lilies.



The occasion of this Scripture thus written, is, that the church of God which is named here to bee the fayrest of women, had wonderfully commended her beloued Christ.

For (saith she) my loue is white and red colour, red, a goodly person among ten thousande. His head is like fine golde, his lockes blacke bushed. His eyes like doves eyes, washed in Milke, and

A.iii.

like

The argument or occasion of this place of Scripture.

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like pearles in golde. His cheekes like a garden bed, planted with all sweete thinges. His lippes like Lilies. His handes like precious stones. His body pure Yuorie, ouer decked with Saphires. His legges pillars of Marble, set vpon sockets of golde. His face as Lybanus. His wordes are sweet. Such a one is my loue (quoth she) Such a one is my loue.

Nowe, the other Churches, which in some translation are signified vnder the word, *adulescentula*, when they heare the beloued Christ thus commended, they lift vp theyr eares, and burne in their brestes to know moze of such a delightfull beloued, and so trimme a spouse. And therefore they aske whether he is gone, and whether he is gone aside: and promise, that they will make after him, and sake him, euē as Germany began to preache Christ, and to prayse him in other sorte, then the world had heard of before. And therefore neighbour cōuntries, as our England, and the rest began moze & moze to haue hasty eares, and whot hartes, to hearken and seeke after the beloued Christ, whom Germany had so lowly & largely commended. But because this people which I speake to, is a great people, and the time that I haue to scrup is long, and the matter much; let vs all, ye honourable, & ye also beloued people, ioyne together in calling vpon the name of God. And first to pray vnto the holy Ghost, that as he is called an Ointment: so he will make supple and tender our heartes, and make them hearts of flesh. That as he is called

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called a fyre, so by him our heartes may be eaten
bp, and deuoured, in excelle of charitie : that
as he is called the Comforter, so he will com-
fort, and enable me a man of such and so much
sicknes, so beare bp his name, and to speake his
manifoloe prayes to the sonnes of this genera-
tion. Then let vs goe forwarde to pray for the
whole state of Christs congregation, leing yet
farre from her countrey, incompassed rounde a-
bout with Caines and Clawes, & Balan Bulls,
and all kindes of deadly foes, the being sperpled
as yet wide where vppon the great face of this
earth. More specially let vs pray for the churches
of Englande and Ireland, and as the duty
of our loue, and subiection most of all requireth,
let vs pray for her most excellent Maiestie Eliza-
beth, by y grace of God Queene, &c. That Gods
enemies and her enemies, may be made his, and
her footestoolles. That her Scepter may growe
greene, and flourish like a Palme tree, well and
moystlie planted, and that her seate may neuer
rotte, or mooue, but stand steddie as the seate of
Salomon, and laste as the Sunne. That the
dayes of her regiment may bee as the dayes of
heauen. Let vs pray for all the Nobilitie, and
Centerie of this lande, that they be not liue as
the Gyantes or noble men beset Noes floude,
without raigne, or rule : least that as those Gi-
ants brought downe vpon the heads of y worlde
a floude of water : so some of our English giants
doe bring vppon vs a floude of fyre : That they
may remember that saying of Dauid : I sayde

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Gods word,
makes. no-
blemen
and gentle-
men.

you are Gods, because the worde is come to you.
If the word come to them, or they to the worde,
then they are Gods Gods, and Gods gentlemen.
If it come not to them, nor they to it, then they
are the Heralds Gods, and the Heralds Gentle-
men. Pray for them that they may bee to their
Princke, as Thomas was to his maister Christe.
Let vs goe, and let vs dye with him. That they
may remember that Gods booke of life, is better
then the Heraldes booke of armes, and that nei-
ther house, nor bloode, can save or with holde
their soules from the hand of hell, but onely that
iust bloode, of the iust man Iesus Christ. Let vs
hartely wishe to her maiesties moste honourable
Counsell the spirite of counsaill and direction,
that they may be as Iosephes in Egypt, faithfull
and carefull to provide for the necessities of the
Realme, specially, that mens soules be not star-
ued with hunger, and pine of the worde of God.
Prate for all vs of Christes ministerie, that as
we are called Lights, so we may giue light, and
as we are called Gods, so we may continue to
maister the world by the word: as we are called
Ambassadors, so we may be chearie to speake
from God to man: as we are called dogges, we
may barke: and as we are called Watchmen,
so we may carke and keepe: and that, that voyce
may ring through and through our heades: O
Timothie, keepe that which is committed.
Pray for bothe twaine the Uniuersities of Cam-
bridge, and Drepforde, or as the Scripture cal-
leth them, the families of the sons of p^rophets,
that

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that they may growe on, fro strength to strength
in courage of spirite, and from wisdom to wise-
dome, in plenty of iudgement, that they may be
able men to teache, and reprove, to plant and
destroy, and that like young Samuel, they may
profite in fauour with God and man. Pray for
all the whole worlde, that they may open the
gates of theyr heartes, that the Prince of gloye
may haue enteraunce in, and that being entred
he be not bounde, and pinnioned, as sometime
he was in Cayphas his entresse, but that he may
be franke Chryste and at liberty, and rule from
one corner of our consciences vnto another. Like
wise for those that suffer trouble, or greouance
in soule and body: but specially those that grone
vnder the Crosse of Gog of Rome, and Magog
of Constantinople, that they may be assisted with
might, or deliuered with speede, and that (as Iosel
sayth) the house of Iacob may bee a fire, the
house of Ioseph may be a flame, the house of
Esau may be stubble. Lastly let vs yeelde hypp
thankes to the high throne of our heavenly Fa-
ther, for those our Brothers and sisters that are
gone to God, out of this lamentable maze of mi-
serie. Desiring God, that the north wind may
glue, and the south winde doe not retaine: that
the whole theate with all the foure corners of
beastes cleane and unclean, may be taken vppe
into heauen: that Christ may be king from sea,
vnto sea: that nations may bee giuen vnto his
inheritance, that y holy ghost may stirre, and the
Father drawe, and the sonne thrust no man out
that

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that cometh vnto him : that the workemen
may be many : that the nettes may be full : that
his will may be done in these Saintes in earth
as in those aboue in heauen , where doubtlesse
nothing is done against Gods will : that we full
of the feare of God, and full of faith, may be ga-
thered together to our forefathers Abraham, Isa-
ac, and Iacob. For these and what soeuer the ho-
ly Ghost, that best doctoꝝ, and spirite of wisdom
shall prompt into our spirites, I pray you all say
the Lordes prayer. Our father. &c.

Fayrest of women, vvhether is thy beloued
gone &c.

Diuision,

Here are foure thinges (as I take it) to be no-
ted. And in the first place, because there is a que-
stion asked : VVhether is thy beloued gone ? I
will endeouour my selfe to speake of questions
and demaundes. Secondly, because the question
is asked of the fayrest of women, that is, of Chri-
stes Church, I will speake of the Church, which
Church is a woman , and which not : which is
fayre, and which not : and then of the authoritie
of the Church, because here the question is asked
of the Church, and the Church seemeth to keepe
the determination in the goinges of the beloued,
that is, in matters to be known of Christ. In the
thirde place cometh to be handled y^e answer
giuen by the Church, which is : My beloued is
gone down to the beds of his spicery. &c. Last-
ly (though not by order of the text, yet by order
of matter) I will speake vppon these wordes:
Tell vs, and wee vvyll seeke him with thee.

How

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Howebeit these latter wordes shall not growe
into any long processe. Onely I will giue charge
and beheiment exhortation to the worlde, to seeke
Christ, and make after him. I will tell them if
they seeke him, they shall finde him, and I will
not sticke to sweare if they finde him, they shall
finde the whole accomplishment of their heartes
desire. In the meane season, feare ye not (good
presence) that I shoulde kill you, with lothsome-
nesse and length. For I will presse through my
manie matters with what possible speede I can.

And first touching questions, and things to bee
demaunded, it is well saide of Paule concerning
questions of edifying: In these things I would
haue thee confirmed, these be good and profita-
ble for men. But foolish questions, and questi-
ons of naturies, those shunne: for they be vn-
profitable and vaine. Good questions and profi-
table are to be demaunded.

So the kinges in old time were wont to aske
the Prophets of their battailes, and affayres.

So Naamans seruaunt asked Elias the Pro-
phet: Whether if his maister should goe vp to
the Idole temple, and worshipping, hee might do so
or no.

So the Eunuch asked Philip the exposition of
these wordes: *Dubius est sicut uisus ad mactatio-
nem.* &c.

So Iohn asked a question: *Tu es ille? &c.*

Art thou he that shall come, or shall we looked
for another?

So Mary asked a question: How can these
thinges

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things be doone vnto me, sith I haue no know-
ledge of man?

So Philip asked a question: Lorde tell vs the
way, that is: Lorde what is the way?

So the elders went vp to Ierusalem, to aske
of Iudaisme.

So Peter asked a question: Lorde whether
shall we goe? thou hast the wordes of eternall
life.

So Nicodemus asked a question: Howe can a
man be borne in his age?

And againe, How can these things be done?

These questions be good and profitable to men
But vaine and vnprofitable questions are to bee
spunned.

Such a vaine question it was that the Ser-
pent demanded in Paradise: Why hath God
forbidden you to eate of the tree of the know-
ledge of good and euill?

Such a vaine one moued the Apostles: Lorde
when wilt thou restore the kingdome of Israell
Whom Christ controlet: It is not yours to
know times, or the moments of times.

Such a vaine question did Peter aske of his
fellowe Iohn, Lorde, what shall this Iohn doe?
Such an one moued the Sabures: Lorde if a
woman haue seuen husbands, who shall be her
husband in the latter day?

Such an one moued Iob: Wherefore hast thou
brought me out of my mothers wombe?

Such an one moued Asterius: Whether that
Christes flesh was, when it was not?

Such

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Such a one moued Philasterius : VVhy men and Angels were not made bothe of one matter ?

Such a one moued Marcellus : Whether God be a lone, or hath more Gods with him ?

Such a one moued Donatus : VVhether the Church can bee in any other place then in Africke ?

Such an one Iouianus : VVhether the Virgine Mary vvere corrupted in bringing vppe her sonne, or no ?

Such an one Valentinianus : VVhether the worde were changed into bones, flesh, or heare or no ?

Such an one the Eutichæ : Whether that when a man is purged with baptisme, an hog goe forth of his mouth or no ?

Such an one moued Potentius : VVhether the holy Ghost doo weepe in men, as he dooth speake in men ?

Such an one moued the Aeriani : VVhether mariage be lawfull or no ?

Such an one moued Precellianus : VVhether the world be made by the deuill, because it is an euill world ?

Such an one moued Manichæus : VVhether Christe bee the Sunne that ryseth and setteth, because he is called the light of the worlde ?

Such an one moued Arrius : VVhether the holy Ghost may be commanded by the sonne ?

Such an one moued the Nazarens, whether a man may professe both Iudaisme, and Christianisme ?

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anisme?

Such a one moued Pelagius: VWhether that by free vvil a man might catch the kingdome of heauen?

Such a one moued Nestorius: VWhether the honour of Christes diuinity vvereguen him of duety or no?

Such a one moued Cresconius: VWhether a sinner ought to bee baptised? because it is sayde: the Oyle of a sinner shall not fatten thy heade?

Such a one moued Vincentius, Whether mans soule deserued to sin before it did sinne?

Foolish questions, and vnprofitable questions ought to be shunned. And of all foolish questions, what say you to the foolishnes of our scholish questions, sette a foote t y those subtile, and deepe doctours, comunonly called Scholemen?

As: Whether there were any instant in the generation of God the seconde person?

VWhether in Christ there be mo siliations then one?

Whether God the father hateth the sonne?

VWhether Christ might possible haue taken vpon him the likenesse of an asse, of a vvoman, of a seend, or of a Goorde?

Hovv that Goorde shoulde haue preached, doone miracles, or haue hanged vpon a Crosse?

And vvhat Peter should haue consecrated, if he had consecrated what time Christes bodye hung on the crosse?

Or vvwhether Christ being so transformed into
a Goord

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a Coord he might at the same time bee called
man also?

Whether after the resurrection, men do eate
and drinke or no?

Whether it be lesse sinne to slay a thousande
men, then once on a Sonday to clout a poore
mans shoe?

Whether mens soules be bred within them,
or come from without into them?

What yeere Christ will come vnto his iudg-
ment?

Whether the starre that did shine to the wise-
men at the birth of Christ, were a starre or an
Angell?

Whether a Mouse can eate Christes bodye,
or no? And if she do eate it, what daunger can
be leuied vpon her head?

Such men, such questions, sonde men, sonde
questions, foolish men, schoolish questions. But if
Pasquin could now be rescued from death, or if
some were as blithly disposed to demandaue ques-
tions as Pasquin, I weene those merry kinde of
questions would carry away a great deale more
of edifying, then these foolish schoolish questions.

As whether that the Bishopp of Rome being
Antechrist, can be Christes Vicar, or no?

Whether that when Dauid sayeth: I will giue
them a tiraunt to ride ouer their heades, it may
not be vnderstanded of the Byshop of Rome,
sithens he hath of so long a time ouerridden all
our heades in regiment, and besides that in ses-
sion, rideth vpon mens shoulders?

Whether

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Whether that, that Bishop of Rome which sayd, *spiritus sanctus*, for *spiritus sanctus*, and *fiat*, for *fiat*, were in daunger of that which was objected vnto Paule, that too much study would make him mad?

Whether that, that Pope which did carnally know the grandmother, the mother, and the daughter, did make himselfe an Eunuche for the kingdome of heauen?

Whether that Pope Leo that was so forgrowen with fatte, that he could not wallowe vppon two stayres in the Capitoll, or Eechius that had so large a strouted belly, or those drinking Sorbonistes that made the best wine in the Towne to be called, *vinum Theologicum*, that is diuines wine, and that were wont to eate while that they were *satur vsque ad gustum*?

Whether these men be those that M. Harding speaketh of, that doe vveane themselves for the kingdome of heauen?

Whether that Byshopp, that was so fretting fell for losse of his pecke pie, did possesse hys soule in patience, or no?

To what purpose generall Councils serue, if that Popish iudgement can not swerue?

Whether in the last Councell at Trent, it can be likely that there could be good rule kept of the rest of those holy fathers, sithence that in the sayde Councell one of the fathers beeing taken in adultery, vvas hanged, an other stiked and an other father, as it is thought, by the rest of the fathers vvas let shrink and slip away.

Whether

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Whether the Orator Bishop in the said Counsell, that called the Pope of Rome the *Light*, and the *Spouse*, were adread of that which *Iob* said: *Destruction is theirs which gine titles.*

Whether that the Inquisitours of *Spaine*, may not more properly be called rough hunters, then *Nemrod*?

Whether the said Inquisitours, if they had *Iesus* of *Nazareth* in *Italie*, they would not tenne times more rigorously put him to death, then they did sometimes in *Jewrie*?

Whether that, that Duke of Alua, which now Duke liueth, and is the prop of Papistry, is not more Alua. fitly to be called *Esaus* sonne, then that Duke Gene.36. Alua which the *Genesis* speaketh of, sithens that Duke of *Genesis* did but come by line from *Esaus* loines, and this Duke of *Louano* expresseth *Esaus* most naturally in persecuting *Iacob*, and making his father sad?

Whether *Hosius* and *Harding*, who say, the sentence against Christ was iustly giuen, and one *Vause* that writeth a Catechisme from *Louano*, and hath wiped out the second of the ten commandements, and deuided the last into twaine: or, the *Iesuites* that begin to count *Saint Lukes*, and *Saint Markes* Gospelles, as hangbies, and make *Saint Pauls* writing to be but Scripture at their lust: I say, whether that *Hosius*, *Harding*, *Vause*, or the *Iesuites*, haue *Frontem meretricis*, or no?

Whether that Doctour *Saunders* that hath written one booke, *De duabus Missis in uno tem-*

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ple, *simul celebrandis*, And hath brought not one iote, or small tittle of Scripture, to make for his purpose, do not represent the state of all papistical writers, whose custome is not much to medle with Scriptures?

Whether that the papistes (as the world now is) coulde for any money be hyred to let passe paysoning, and mankilling, sith that these bee the greatest schoolepoints of their Church?

These questions haue they? edifying, and edifie moze ritchlie, then these scholequestions. But the question of principallitie is thus: Whether is chy beloued gone? Our questions must be of the goinges of the beloued, and the dwings of the beloued, of Chyistes iournies, and Chyistes ghestes. And as questions may, and must be asked, so it must be for learninges sake: so then learning ought to be in all states and ages. And where as he said: Verelie, ignorance is the damme of all deuotion: I saye to the contrarie, Verelie, ignorance is not the damme of right deuotion: Certainelie the Scriptures in all corners of them, doe excite all kinde of people to knowledge. Esay sayth: *An non quæsitum ibit populus ad Deum suum?* Shall not the people go to seeke after their God? Againe: The people that sit in darknes, see a great lyght. Againe: The earth shall be filled with much knowledge. Againe: Chyiste sayth to all that receyue the Communion: *Mors tem eius annuntiabitur, &c.* Ye shall shewe foorth his death tyll he come. Howe can they shewe forth or talke of his death, except they haue know

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knowledge : Againe : *Caute de Pseudoprophetis*
Take ye heede of false Prophetes . Howe can
they take heede , except they haue learning : A-
gaine, it is said : *Non legistis* : Haue ye not read :
Peter sayth : *Regale sacerdotium, sumus* : We are
a kinglie Priesthood . We are all Priests, and
Priests must be learned . Againe, it is saide in
the Canticles : *Si nescis te (O formosissima mulie-
rum) egredere à me* : If thou knowest not thy
selfe (O thou fayrest of women) get thee from
mee . Paule sayth : *Omnia probate* , Prooue all
things . It is saide of Christian people : *Ne simus
paruuli intelligentis* : Let vs not be lyttle ones in
vnderstanding . Againe : *Vnus loquatur, alter
iudicet* : Let one speake, and the other iudge.
Howe can those iudge that haue no learning : Pe-
ter willeth euerie man to be ready , to render a
reason of his Faith . It is saide in Genesis, that
Abraham went to the hyll of Moreth, that is, to
the hyll of thewing . So wee must search the
Scriptures, till G. D. be shewed vnto vs, and
there we must tarie . Saint Iohn sayth : *Omnes
erunt dociles Dei* : They shall all be Gods schol-
lers . Againe : *Si quis voluerit voluntatem eius fa-
cere, &c.* If any man will doo his will, he must
knowe of his doctrine . Againe : This is eternal
lyfe to knowe thee , and whome thou hast sene
Iesus Christe . Againe : I write vnto you my little
sons, I write vnto you Fathers, I write vnto you
young men, I write vnto you chyl dren . Againe,
he wyrteth vnto a chosen Ladie, and to her chyl-
dren , which abyedeth in the lybertie .

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So that he write to all estates and sectes, to the entent they should haue knowledge. In the Acts of the Apostles, when Paule preached, the people opened theyr booke, and conferred the places. S. Hierome sayth: that, *Scripturarum ignorantia est ignorantia Christi*: The ignorance of the Scripture, is the ignorance of Christ. S. Hierome writeth to Paula, to Eustochium, and Marcella, women. S. Hierom sayth, Let the plough man holding the hale, sing some Psalm of Dauid. Saint Hierome translated the Psalmes into the Sclauonian tongue. Origine in an Homilie of the booke of Punibers, sayth: That the deuill posseseth all their soules that liue in ignorance. The saide Origine, did alwayes wishe that he could powre all his knowledge into all kinde of men. Tertullian, writ a booke of a learned argument vnto his wife. Ambrose, did instruct Monacha, S. Augustines mother in Religion. Augustine writeth in the Psalm, that, The kingdome of ignorance is the kingdome of errour. Other men may coniecture more.

Two special
causes of
Papisticall
ignorance.

But these two causes I thinke to be the speciall two causes, why that the world liuing as it were in a warre of ignorance, both call such & so much euill, peace. The one cause is, The vulgar translation of the Bible: the other, The worshiping of God in a strange tongue. Touching the vulgar translation, that is the matrice and conceptorie place of verie error, & ignorance. Hence Dunce, hence Dorbell, hence Houlcotte, Bricot, Tapper, Capper, Ecchius, Pighius, Coclaus, and Hofmi

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Hofmiester, haue founded, and finde out many a
sonde argument. Hence to angle the Iesuites,
hence to astle the Sorbonistes, hence the hozne of
Rome is most loftilie exalted. This is thrust vpon
the world by the Inquisitors of Spaine; dubbed
onelie good and authentically by the Councell
of Trent, and whosoener will not receyue this,
he standeth accursed from the face of the saide
Councell, with the fierce thunderbolt of Anathema
mylation. Besides that, this translation taketh
away and addeth to the text, moe then many hun-
dreds of words. There is no lease throughout the
whole Testament, but it hath in this translation
some great and greuous erroz. Whereas the He-
bzeue translation sayth: *Melchisedec protulit panem*,
And so sayth Ambrose, He brought forth bread.
Iosephus sayth: He ministred bread. The vulgar
translation sayth, He offered vp bread: and here
vpon they would deuise their Masse offertorie.
The Hebzeue translation sayth. *Osculemini filium*:
Kisse the sonne. The vulgar translation sayth:
Apprehendite disciplinam: Take ye discipline.
The Hebzeue translation sayth: *Filij hominum vna
quequo gloriam meam ignominiam*: Sonnes of men
how long shal my glory be turned into reproch?
The vulgar translation sayth. Sonnes of men,
how long will ye be of an heauy hart? The He-
bzeue translation both say: The kings of hostes are
fled are fled, and the she dwellers in the houses
haue deuided the spoyles. The vulgar transla-
tion sayth: The kings of vertues of the beloued
of the beloued, &c. The Hebzeue both saye: Ye
B.iii. haue

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haue slept amongst the middest of the Clergie,
The Hebrue doth saye: To enuie fatte hilles.
The vulgare doth saye, To looke vppon lumpish hylles. The Hebrue doth say, I wyll turne thee from Basan, I will turne thee from the depth of the Sea: The vulgare doth say, I will turne thee from Basan, I will turne thee into the depth of the Sea. The Hebrue doth saye, The crow went going foorth, and came againe: The vulgar doth saye, The crowe went foorth, and came not againe. The Hebrue doth saye, In all the land of Egypt there shall be bread: The vulgare doth saye, In all the land of Egypt there shall be hunger. The Hebrue sayth, They haue possessed me from the beginning: The vulgare sayth, God created me from the beginning. The vulgare translateth that worde, To bow downe: vnto these wordes, To make adoration. Hence springeth theyr seruile adoration. The vulgare translateth the word, Fitte, into the word, Worchy: hence cometh their fancie of con- dignitie. The Greeke sayth, Gather not to your selues golde and siluer: The vulgare sayth, Possesse ye not golde, nor siluer: hence ryseth theyr fancie of wilfull friserthe ponertie. The Greeke sayth, I would you were without carefulnesse: The vulgar sayth, I will haue you without carefulnesse: hence spring the fancie against marriage of some. This vulgare translation is (as I say) the brydmother of many errors. And therefore that great costlie edition of the Bible in the Hebrue, and Greeke tongue, to be Printed from Louane,

at S. Maties Spittle:

Latine, if it haue this vulgare translation ad-
toynd vnto it, I aske, *Quid Saul inter Prophetas?*
What dooth this base translation amongst such
precious tongues? They new Concoydaunce,
whiche they say likewise is towarde, and all the
bookes, that they all wyte, are all naught, boide
of Gods meaning, and Gods diuinitie, if they
be founded, or grounded out of this vulgar tran-
slation.

Concerning the seruice to be had, and the
worshipping of God to be in a straunge tongue,
that is in deede, a thicke bushell to hide the can-
dle, or rather a lewde effectual meanes to plucke
away both the candle and the candlesticke, mak-
ing the house of Iacob Gods Church, as Egypt
full of darkenesse, euen to be groaped with our
feete. Most certaine it is, that Saint Paule dooth
beate out the matter wonderfull towardlie for
vs. He will nedes dyne it to this, that Gods
worship should be in such sort, that y people may
perceyue it, and say, Amen. Just of that mind is
Iustinian the Emperour, who made an Edict to
that purpose. Just so is Chrysostome. so Hierome,
and so Basil. Augustin vpon the Psalmes, sayth:
It behoueth vs after mans manner, and not after
the fashion of birdes to sing: for Iaies, Vssels, and
Rauines, are taught to pronounce they wot not
what. Of a trusty troth, euen they owne masse
booke dooth giue vp euidence against themsel-
ues, and will nedes likewise prooue, that the
people ought to vnderstande, the contentes of
the Masse. The Masse booke sayth: Let vs pray.

Wittj.

The

A Sermon preached

The Priest sayth: The Lord be with you. The Masse booke biddeth them lifte vp theyr heartes. The Priest sayth: Pray for me brethren & sisters. How can y^e people pray? How can they answer? How can they pray for y^e Priest, except they haue vnderstanding? Iustinus Martyr sayth: *Vbi sacerdos gratias agit populus vniuersus clamat, Amen:* When the Priest giueth thanks, all the people crye, Amen. Chrysostom sayth, That the Priest, and the people talke together in theyr miseries. This vnkowne tongue of theyr, must needs be that Babylonical confusion. For the confusion of Babel is not in the many tongues, but in vnkown speech, which is not vnderstanded. Christ sayth in S. Iohn: *Vos adoratis quod nescitis:* You adore you wote not what. So it may be sayd to these: You chaunt ye wote not what, ye praye ye wote not what, ye prattle ye wote not what. It is not safe enough to meane well, that I can tell them. In the first chapter of the Prophet Esay it is saide: I am full of the fatnesse of cuppes. In the 43. chapter it is saide, Thou offeredst me no sacrifice, and thou didst not glorifie me with thy burnt offerings. They offered whilste God was full and wearie, and yet they offered nothing, because they offered not as God commaunded them. For so he sayth himselfe: I made thee not to serue in oblation, and I did not weary thee with frumcense. Saule intended well, but that ended not well. Gideon made an Ephode of the Kings that was in the eares of the people, but it was a corde both to him, and to his house. Bishop

Leo

Good intent is not enough.

at S. Maries Spittle.

Leo in a Sermon he made, *De passione Domini*,
Of our Lords passion, sayth: That Peter in cut-
ting off, of Malcus eare, had intent good enough,
but he must smart with the sworde, because hee
had smitten without knowledge with \hat{s} sworde.

Doctour Sanders in an Oration that he made in
the face of Louane, hath much wised his wit to
proue that those thinges which are done in the
Church, ought to be done in the Latine tongue:

The arguments that this Doctour bringeth are
but few, and those but fond, and except a couple,
and scarce too that couple, are worthy the recital.

The one is this, out of Paule: *Nam tu bene qui-
dem gratias agis, sed alter non edificatur.* &c. Thou
doost well giue thankes, but in the meane time
an other is not edified. That which the Apostle

sayth to be well done (sayth Sanders) these youg-
ling Diuines call vnprofitable. But let this olde
Sanders that seemeth for age to be crooked in Di-
uinitie, hearken to S. Paul. I had rather (sayth
he) speake ten words to the instructiō of others,
then ten thousand with a tongue. This olde

Doctour, this good chuser, Maister Sanders taketh
that which is ten thousand times worse, and lea-
ueth that which is ten thousand times better, so
choisely hath he chosen in this case. But his choise

is not S. Pauls choise. And therefore we are
youngling Diuines by this verdict, for chusing
as Paule did. An other argument groweth from
Maister Sanders. Paule went ouer many coun-
tries, as Pamphilia, Capadocia, Phrygia, &c. But

he spake not, sayeth he, to euery one in diuerse
tongues,

D. Sanders
behaviour.

A Sermon preached

tongues, therefore some were spoken too, in an
vnknowne tongue, which was not their owne.
This is the fine force of Sanders most fine witte,
in finding out fetches, and winding in stufte to
strengthen and fortifie Antichristianisme, and
Bapisme. But why could not Paule do it? Saye
good Doctor Sanders, if thou beest a good Doctor,
and why would he not do it? Saye Doctor San-
ders if thou beest a good fellowe. Certainelie,
Fredericus Furius, a man of as great doctorship,
as Doctor Sanders, a Spaniard, dedicating his
booke to Cardinal Burgenfi, a Spaniard, telleth
vs a tale of quite contrarieties. For, sayth he,
Andrew Peters brother preached vnto the Scithi,
Sogdiani, and Sacci, in theyr tongue, Iacob to
the twelue tribes in theyr tongue, Barthelmew
to the Indians in theyr tongue: Thomas to the
Parthians in their tongue, to the Meades in their
tongue, to the Persi, Hercani, and Bracchi in their
tongue. But put case Fredericus Furius were a
tonguelesse man, and had now yet said nothing,
I wene, that place of the Acts of the Apostles wil
easilie choake Doctor Sanders, and all these trou-
blous barkers Louanians. The people there say
thus: *Non omnes qui loquuntur linguis Galilei
sunt?* Are not all these that speake heere, men
of Galilee? Is it not much that euerie one of vs
doth heare our owne vulgar & mother tongue?
We Parthians, Medes, Elamites, of Mesopota-
mia, of Iurie, Capadocia, Pontus, of Asia, Phry-
gia, Pamphilia, and Egipt, of Libia, Rome, Crete
and Arabia: we heare these men speaking the
noblesse

at S. Maryes Spittle.

noblenesse of matters diuine in our owne tongues. But they haue other arguments: There is one God, therefore the seruice must be in one tongue. I denie the argument: let it lye whilst it be helped. Maister Harding hath two argumentes. The one is, The title of the crosse was written in Greeke, Hebrue, and Latine tongues: and therefore the seruice ought to be in one of these three tongues. When the Iewes, Grækes, & Latinists, will neuer agré, which tongue shall serue for y^e turne. Let Maister Harding make his argument thus: It was written in Græke, Hebrue, and Latine: therefore it was written to be vnderstanded of all men, & therfore seruice must be in such a tōngue, that it may be vnderstanded. The Hebrue vocals (sayth he) were not set down to the consonants by the Rabbies, because the exposition of the Scriptures should not be knowne to the people. Thus M^r. Harding is a Priest, a Jew, and all that naught is. If he will haue his argument assoiled, let him remember that Iudaisme, and Christianisme are dissemblable. The Iewes durst not loke on Gods face: But we haue seene his glory, as the glory of the onely begotten of the Father. The Iewes durst not pronounce the word Iehoua, but we doe it cōmonly. The Iewes kept hidde their misteries in shadowes: Christ said, Go ye, & preach ye. No Jew did enter into the Sanctuary: but the high priest once a yēre. Our Sanctuary Christ sayth, Euery one that cometh vnto mee, I will not cast him forth. It is euen so as I tell you good people.

A Sermon preached

He that is ignorant in Papistrise, is like the woman of Samaria, which standeth at the fountaine, and is a thyrt, and yet saileth not her selfe to be a thyrt. They are like to those people that say: *Palpamus parietem sicut caci*: We groape at the wall like blind men, and we stumble in the noon time, as though it were in the night. They be like vnto those of whome it is said: The light came into the world, and they did not receyue the lyght. Like vnto the Apostles, who in the darke night took Chyriste to be a ghost: Lyke to those of whome Tertullian speaketh of, to y^e Gentiles: They do amisse, because they know not. They be like to him that abideth in darkenesse, and knoweth not whether he goeth. Those that abuse these ignorant folke, be as (Esay sayth) that mingle the spirite of sleepe to the world, and giue them words in a booke closely clasped. They be lyke to that Painter, that Plutarche speaketh of, that had euill fauouredly proportioned a painted Ven, and therefore chased away the liuelie Vennes, least that his euill workmanship should be perceiued: those chase away Gods word, least theyr fantic should be discovered. If they be blinde leaders, then there is an hole in hell, and thether rushe downe bothe the leaders, and the parties misse led. If they see, and will not let others see, then they be as churlish as a dog, who when he is smit of a Serpent, will not eate the herbe Canaria, in the sight of man, lest that man in such distresse should be thereby releued. They be lyke those hypocrite Pharises, that made fall the

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the kingdome of God against themselves, and against all others. But to shew and vnderstand them by their ignorance, would be thought but to be untrue and calumnious. And that voice of Maister Harding from Louane, saying: Verely, the greatest learned men in Christendome, haue bene of our part: doth seme to some a voice of great trueth and veritie. Without all peraduentures, there hath bene of Maister Hardings side so long a cataloge of so vnlearned, and insensible writers, as I thinke by arte memoziatiue, they cannot be comprehended. That which Aloes is to the lippes, which gall is to the tongue, which a carcase smell is to the nose, which a cockatrice to the eyes, which a naked dagger is to y hart, that it is, and euen that comfort it is, to be conuersant in the base barbarismes, and balde solismes, and bad sillogismes, and whole dungeons of the Duncerie of Hardings companions. Let them not be too shill in crying out, and craking of their learning, as likewise not too shill to weaken and impayre our side. That which Erasmus said sometimes of Prudentius: *Ibis quouis seculo inter doctos, Prudenti*: Thou shalt alwayes Prudentius, go for a learned man: so I may lykewise say thus. The world will neuer be so learned Martin Luther, but thou shalt be counted learned, then shalt be called learned Zuinglius, and thou excellent well learned Oecolampadius, learned Bucer, learned Phagius, learned Emanuel, learned Pellicane, and learned Pomerane, and learned Brennius. A man would thinke you had godly learning,

The Papistes haue not had, nor haue the best learned men on their side.

A Sermon preached

ning, Cassander, Bibliander, and Borhæus, Bul-
linger, Gualter, Wulfius, Lauacerus, and Simle-
rus. Diuines of Surecke, I thinke haue moze
Diuinitie then many bragge Doctozs that ride
aloft in Papasie. What age will deny the to be
learned David Chitrens, or the Victornus Stri-
gilius, or the Flaccus Illyricus, or the Westime-
rus, or the Hemingius, or the Hiperius, though
Doctoꝝ Sanders say nay, and sweare nay. Thou
hast a trusty tongue in Diuinity, most reuerend
Maister Caluine. And Theodore de Beza, thy
brest is better ballasted with godly learning, then
the brestes of many a glittering Pope, who are
saide to containe so many godly matters in the
bagge of theyꝝ brest. Peter Martyr, or the bishop
of Sarisburie, are alone able to confute all the
Soꝝbonists. Musculus yeeldeth better lucke and
sense from the Scripture, then all the Iesuites:
nay, then all the wꝛiters of all the Papasie. But
if they will needs heare tell of some learned men
of our side, what say they to Munster, to Scheggi-
us, to Gesner, to the two men of many blessings,
Robert, and Henry Stephanus? What to Iohan-
nes Sturmius? And what to Petrus Ramus? I tell
them the great Weuclarkes, and captaine Scho-
lars of all Chꝛistendome are ours, and on our
side, Picus Mirandula of a myꝛaculous witte, and
aboundaunt learning, was ours. Erasmus, the
woꝝshippe of the woꝝlde, and Melancton the
Phenix of Germanie, Iohn Reuclin, the He-
brue Father, and William Beudæus, the Greeke
Father, were ours. Ye groundfels of learning,

Sanders
sayth ear-
nestlie, that
Caluine is
vnlearned.
Let him go
about to
shew how,
and he shall
be aunsw-
red.

at S. Maryes Spittle.

ye kindlers of lyght, in deede ye be ours. These Papistes haue lighted theyr candles at your candles, and whetted theyr weapons at your shins, and sucked vp theyr learning at your sēte: Euen so Thomas Harding sucked vp his learning at Peter Martyrs sēte: and Thomas Watson, his learning at Syr Iohn Cheekes sēte: Baldwinus his learning at Caluines sēte, and Fredericus Staphilus at Melanctons sēte: Sanders and the Iesuites, haue theyr Grecismes and theyr Hebraismes, by imitation of Musculus. Our Erasmus set Latine a fote, our Reuchlin hatched Hebrae, our Budæus gaged Greeke, our Melancton regendzed Artes and Sciences. Papistes, from vs ye haue had it, or by our examples ye haue spied it. It is ours, it is ours, it is all of it ours. Crowes leaue your cackling, or giue you home againe your bozrowed fethers. But admitte we were men of no laudable learning, and that we could not rightly pleade it: yet, *Quis iulerit Gracchum de seditione loquentem? Varram de furto?* VVho can brooke that Gracchus should speake against sedition? Varres against theft? Or papistes against ignoraunce? The chiefe Rabbie and most frolicke Diuine of all theyr side, Hosius, how hath he concluded of his saying: Obey those that be ouer you: therefore Prelates must be Princes? Or howe can he be learned, that thought King Dauid to be vnlearned? For, giuing his iudgement vpon Dauids Psalmes, he saith thus: *Scribimus indocti doctiq, poemata passim:* VVe write poems of all hands, learned and vnlearned:

Papists had liued styll without learning, if it had not beene for Protestants.

Those arguments are to be found out gathered by Iacobus Andrea.

A Sermon preached

learned : as though Dauids Psalter were an vnlearned Poetrie. What learning is there in reasoning of this argument ? Caiphaz prophesied once : therefore whatsoever the Bishop of Rome speaketh is true, & this argument . The gates of hell shall not preuaile against y^e Church : therefore the Church can neuer be vnder fote, Yet S. Paule sayth ; I am sure that no creature can separate me from the loue of God . And yet though God loued Paul well, Paul was vnder fote. & this argument. Heretiques haue alwayes appealed to the Scripture : therefore who soener appeale to the Scripture, are heretiques. So dzonkardes are commonly dzonken with wine : therefore all that dzinke are dzonkards. & this argument : Christe did sit downe with his twelue Disciples onely, when he saide : *Bibite ex hoc omnes* : therefore the Clergy onely ought to haue the Cup giuen them . And so this prophane Bishop wretch might bzge onely to the Clergy : *Editte ex hoc omnes* : Eat ye all of this. So onely the clergy should be partakers of the bread too . The Councell of Constaunce and the Councell of Basill, do reach the Cup to the Laitie. & this argument : Hee is blessed that is alwayes fearefull : therefore a man ought to haue a fearefull and a trembling faith . & what learning was it in him to saye , that *Commune* and *Catholicum* were not all one ? And that vices when they are common, can not be called Catholique ? Doctor Sanders hath a trim head , and a pure fine witte (as they say .) But let them take a taste, how learnedly

at S. Maries Spittle.

nedly he hath behaued himselfe in his reasoning
in his booke of Transubstantiation, as in this ar-
gument: Man was forlozne for eating with his
mouth: therefore man must be saued by eating Saunders
with his mouth: therefore there must be Tran- reasoning:
substantiation. Againe, the Romane Bishops
sent the Eucharist to straunger Bishops abroad:
therefore, it was an holie thing: and therefore it
was transubstantiated, or else it could not be ho-
lie, and worthy the sending. Againe, the Apostles
were simple men, and Idiotes, sayth he: there-
fore they could not vnderstand this proposition:
This is my body, if the signe were taken for the
thing. Againe, Vipian the Lawier sayeth, the
names of thinges be vnchangeable: therefore,
the words must needes be as they are spoken and
written. By this pretie deuise he may banishe
all figuratiue speech from the scriptures. Againe,
the Greeke worde *τροπος* which signifieth a fy-
gure in English, is called *τροπος*, of turning: but
God is not turned (sayth he) therefore he useth
no trope in this place or figure. This argument,
if it were marked, would be laughed at with an
whole mouthes laughter. In his fourth booke,
he commeth off with argumentes more then a
good pale. God is omnipotent: Ergo, there is
transubstantiation. Againe, Christ spoke these
wordes in the night time: therefore the matter
was great: and it could not be great, except there
were transubstantiation. Againe, there were
twelue Disciples, the number was great, there-
fore the matter was great: and then it must
C.i. needes

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needes be transubstantiation. Againe, Chyist desired to eate it, therefore it was a great matter: therefore it was transubstantiation. Againe, Chyiste loued them in the ende in partaking it: therefore there was transubstantiation. Againe, Chyiste washed fete, set downe, rylse vp, gyrded himselfe, washed and dyed: therefore the matter was great, therefore transubstantiation. Againe, they? Barlar wherein they supped, was nere to the mount Sion, therefore a great matter: therefore transubstantiation. Againe, he blessed it: therefore he transubstantiated it. Againe, the people say, Amen: which is, it is true, or I would it were true: therefore the bread was truly transubstantiated. Againe, Abell offered a Sacrifice, and then after was offered: therefore Chyiste was offered in the Masse. Againe, he sayth: if the bread be but a figure: then none can be commended for eating of a figure. Yet as I remember, the Hospitiatory or Arke of couenant was but a figure: yet he smarted that abused that figure. Againe, the Apple of the knowledge of god and euill, was but a figure of god and euill: yet it was not very good for him that abused that figure. I tell them it is death to abuse such figures. Now good people, doe not these doctoz Sanders arguments smell freshly of learning? Was not that Pope learned that sayde, *fiatur*, for *fiat*. And that Pope that translated *Cephas*, a heade? Was not Petrus a Soto, diuinely learned, when he sayd: the spyzites of generall Councils ought not to be tryed: notwithstanding, these wordes

at S. Maries Spittle.

be generall: Tria the spirites whether they bee
of God or no. What booke in all christendome
hath bene written with so sleeke & sleight a diui-
nity, as those booke of B. Osorius? Sir Thomas
More, is alwaies twangling & tangling, harping
and carping, about *po*, and *pay*, *Peas* and *Pea*,
the word, and that word, an Elder and an Elder
sticke. And as Rachel mourned for her chyldren,
because she had them not: so saye Thomas More
might mourne for more diuinitie, because he had
it not. D. Fisher hath alleadged many thinges
most vnproperly, out of the vulgar translation. It
is easie to be shewed, his doctrine is not learned,
and therfore ought not to carie credite with men
of learning. What groseness is it in that fatte
Ecchius, to prouue a sacrifice out of the Hebrue
word, *Gnasha*? D. Sanders out of this, *Cum faciã*
virula pro frugibus, to prouue a sacrifice: It must
needes be for lacke of learning, that that Lordly
priest bishop Gardiner alleadged the third booke of
S. Augustin, *de sermone Domini in monte*, and yet
there were but two booke written, y he alleadged
Theophilus Alexandrinus for Theophylactus,
there being hundreds of yeres betwixt their ages.
I say it must needes be lacke of learning, for his
fothing pages say, that his memory was infinit,
so that he could not perdy forget himself. What
was it learning in Doctor Smith to alleadge the
Councell of Nice for transubstantiation: and then
not to be able to shewe one worde for that pur-
pose: Againe, that Doctor Oglethorpe sayde
openly in great assembly: *Ostende mihi, qualis est*

C.ij.

corpus

A Sermon preached

The grounds
of Papistry.

corpus, qualis est corpus: Is it not learnedly concluded of Prieries: The Church founded Pardons: Ergo, the Church is greater then Christ: Is it not exesse of learning that maketh Durad and the rest of they? Rationalles thus to dispute: God made heaven and earth in the beginning, and not in the beginning: therefore the Pope must be soueraignes: Or thus: God made two lyghts, a greater and a lesse: Therefore the Pope is bigger then the Emperour, and the Sunne is bigger then the Moone: Or thus: Princes shall eate the fat thinges of Ashur: Therefore Princes sonnes must be Cardinals, to haue rich temporalities in the Church: Or thus: Iacob laide his handes thwartling or a crosse, vpon Ephraime and Manasses: Therefore the wooden crosse is venerable: Or thus: When one shall go ouer vnto the Lord, let his couering be remoued: Therefore he that becommeth a Priest, must haue his crowne: Or thus: The Lordes is the earth, and the roundnes therof: Therefore the Dike must be round: Or thus: The Echnikes must lick the dust of Israels feet: Therefore all men must kisse the Popes fate: Or thus: He shall sprinkle many nations: Therefore there must be holie water. Or thus: we sinne by woide, worke, and heart: therefore we must saye thys Kyrielieson. Or thus: The Lawe goeth before the Gospell, or Iohn before Christ: therefore the Epistle must be read before the Gospell. Or thus: the Gospell lyghtneth the world: therefore wahren Tapers must be lyghtned before the reading of the Gospell.

at S. Maries Spittle:

pell. **D**: thus: the Lozde payled the earth with
three fingers: therefore wee ought to crosse our
selues with three fingers. **D**: thus: God saide to
the northwinde, giue: therefore the Gospel must
be read with the Priestes face northward. **D**:
thus: A smoake came vp from the prayer of the
Saints. *Apoc. 8.* Therefore there must be sensing
in the Church. **D**: this: Mary went not south to
meete Chasite: Ergo, there must be close puns.
D: thus: Elias went to see Gilgall, Bethell, and
Ierico: therefore there must be Pilgrimes. **D**:
thus: the feete of those that preache peate, are
beautifull: therefore Bishops must weare purple
sandallles. **D**: thus: The rocke was Christ: there-
fore the Altar must be of stone. **D** high, misteries
of learning, and profound depths of learning,
and surpassing Fathers in respect of learning.
Should we not now strike dooone, and sacrifice
a great huge foresatted bull to these worthies of
learning? **D**: Should we not take a shrill trum-
pet and blowe up from a lofty Theater: All hale
learned Doctors, Venerable doctors, Reuerent
doctors, Doctorall doctors, Doctorly doctors, Irre-
fragable doctors, Inpyregnable doctors, Seraphi-
call doctors, Angerital doctors, Magistral doctors,
Gilluminate doctors, Autenticall doctors: &c. But
see the learning of these doctors in the Epistles of
obscure men, and in a dialogue between Roucha
and Erasmus.

This haue I spoken (good people) of questions,
that they may be asked, and that they may not be
asked. What they should be asked to, learning,

A Sermon preached

that learning should be, that ignorance is butt-
full, that the aduersaries are vnlearned, or lear-
ned by vs. Touching the vnlearned state of their
clergy, which hath ben now many a yere, I may
well say that which Rabbi Aggai sayd of the vn-
learned Iewes: Our forefathers (sayd he) plowed,
and sowed, made furrowes, and mowed, made
flowers, and threshed, winded & grinded, and bak-
ked, and set bread before you: but ye Iewes, ye
had no mouth to eate it. So of these Papists, they
had Augustine, and Chrysostome, the Gregories,
Basil, Theophylact, and the rest that plowed and
sowed, made furrowes, and mowed, &c. but they
mouthes were stopped with steeple: they had no
mouthes to eate it. England, to thee as thou notu-
art, thou hast euen at this day plowers & sowers,
sowers and mowers, threshers, winders, and
grinders, bakers, and bread makers: bread of sa-
lous doctrine, and bread of life. Open thy lippes:
God send thy lippes open, O England: God send
thee good England, God send thee mine own deere
countrey, lippes to be opened, mouth to receyue
this bread, chappes to containe it, teeth to chew
it, palate to taste it, tongue to support it, and to
order it, throte to conuey it, stomacke to wel-
come it, to digest it, to turne it into an heauenlie
juice, to supernaturall humoꝝ, to spirituall blood,
to lyfe, to blisse, to spirite, to comfort, and ioy.

Fayrest of all women, whether is thy spouse
gone?

The second
part.

Here is to be noted, that the Church is a wo-
man,

at S. Maries Spittle:

man, and that she is sayest of women, and of the
authorite of the Church; because the question is
demanded of the Church in this place. And first
that the Church is a woman: I will goe by the
foure Hebrue names of a woman: onely I will
compare the Church with a woman, as she is ^{sayd}.

The appetite of a woman ought to be to her hus-
bande: the appetite of the Church ought to be to
Christe. The woman bringeth forth her chy-
ldren in sorowe and paine: the Church bringeth
forth in græfe of members, and losse of lympes.

The church
and a wo-
man com-
pared.

A good woman must call her husband Lorde: a
good Church must call Christe, and make Christe
her Lorde. A good woman must be obedient to
the voice of her husbände, and learne of her hus-
bände at home: the Church that is good, must be
ruled by Christe, and not rule Christe; Christes
scholler, and not Christes scholemaster. Where
it is sayde to Abraham: Abraham heare the
voice of thy wife: The Papistes must consider
that Christe doth not oversee him selfe as Abra-
ham did, and therefore needes no aduertisement
from his wife the Church. Againe, women
be fearefull: so Jeremy sayth, The strong men of
Babell shall be fearefull, lyke women: so the
Church: euerie member of the Church is feare-
full. So is it sayd: Feare not Mary: Feare not
Joseph: Feare not Abraham: Jeremy be not a-
fraide of their faces: and to Saint Paule ad-
monish the Corinthyans: Bee not afraide.

It was great shame in the olde tyme for a
woman to be barren: it is great shame for any

A Sermon preached

Church, not to teach the Lawes of God to theyr
sonnes, and theyr sonnes sonnes, so that engen-
dred new churches. It is as I say: the Church
of Christe is a woman, and hath womanhood to-
wardes her beloned. The Church of Antichrist
or Rome, is a drab, and hath no womanhead, but
fornication betwixt her pappes, and adultery be-
twixt her skirtes: and euen at the last Councell
of Trent, they called the Pope the spouse of the
Church. I requyre all that be of honestie, what
womanhead there is in that to haue two spou-
ses at once, to commit adultery with Images, to
ouerrule the wordes of her husband, to adde and
take to and fro the wordes of her husbände, to
burne and brisset her husband in his members.
This is me thinkes a shrewde wife, and moste
unwomanly woman. This is a woman accor-
ding to that saying: A woman shall hunt for the
precious soule of a man, that is, An harlot shall
hunt for the precious soule of man. And accor-
ding to that, Give not thy substance to women,
that is, To harlottes. She is a woman, as Anti-
christ is a woman, that is to witte, the whore of
Babylon. And euen as Rome, Venis, Paris, and
Corinth, when better meanes of prosperitie
did want, made theyr Citties to be frequented
through fayre harlots, and beautifull bracte Cur-
tizans; so these Papists haue dravne after them
such a riotous route, through the painted bracte-
rie of this theyr brothell woman. The Church
of Rome is a woman, but an harlotte, but the
Popes concubine. She hath womanhead, but it

John 3. 21.
1. John 3. 21.
1. John 3. 21.
1. John 3. 21.

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at S. Maryes Spittle.

is a bythelless browe. She learneth of her husband, but when she liſte. She holbeth her tongue in reſpect of her husband, but y make a lie. She is ſubieſt to her husbände Chriſte, but Chriſte beares the ſtroakes, She is no woman, no: hath any womanhead, no: is ſhe fayre or fayreſt, but by way of painted fayrenesse. The Church of Chriſte is a woman, hath womanheade, and is fayre and fayreſt of all women. For her louelyneſſe, ſhe is called a Doue: for her pꝛety trimnes, ſhe is called a Roo: for her fruitfulneſſe, ſhe is called a Vine: for her ſafenesse, ſhe is called Mount Sion: for her holpneſſe, ſhe is called a Prieſthoodde: for her royaltie, ſhe is called a Queene: for her quallities, ſhe is called Sweete, Comelie, Perfect, and Moſt bleſſed: for her glittering, ſhe is called an Iuorie Tower: for her brightneſſe, the Morning: for her branerie, the Sunne: and for her beautie, ſhe is here called, the Fayreſt of all women. They ſaye, the Cedar tree is fayre to be ſene amongſt ſhrubbes and buſhes: the Lillie of the valles amongſt leſſer flowers: Mount Sion is pꝛeſente amongſt moſt faynes, and Ieruſalem amongſt Citties: Behemoth, is meruallous in the land; and Leviathan in the Sea. Dina was fayrer then the daughters of the lande: Iudith fayrer then any Holofernes had ſene: and Heſter pleaſing the eyes of Aſtaxerxes: none ſo fayre as the Soudamite, to be found out for the contentation of King Dauid: and no Church ſo fayre as this Church of Chriſt, which is in true ſpꝛeche, called the fayreſt of all women:

The names
of Gods
Church in
Scriptures.

The names
of Gods
Church in
Scriptures.

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women : not so farre doth passe noble Sarai, base Hagar : nor Rebecca, those of Abimeleckes court : nor well fauored Rachell, the bleere eyed Lea, as this woman for her beauty surmounteth all women . But the beauty of this woman is not in outward face, but in inward grace: *Omnis decor filia Sion ab intus* : All the beaucie of the daughter of Sion is from within her . This is that woman that is clad with the Sonne Christ, and therefore must needs shine and shewe trimme. This is she that is married to Christe in mercies and pitties, in faith and iustice. : Faith purifieth the heart, the mercie of **G D** working by his bloodshed, scoureth all filth, and refozmeth all the deformities by sinne in this woman . This woman therefore must needs be sayre, and sayrest of all women. Oh sayrenesse of mans face, of womans face Oh treasure for a tyme. Oh sayre for lihe vanitie . A litle colde doth pinche thee, a litle heat doth parch thee, a litle sicknesse doth macth thee, and a litle of sores doth marre thee. But the sayrenesse of Christe in this woman, or in his elect, maye be soyled, but it will be washt: it may be blacke, but it will keepe a good sauour: it may be made red as scarlet, but it will be renewed wlll white, and snow white.

The bea-
tie of the
Church.

The fyrst
reason to
proue the
church of
Rome
foule.

Mahomets,

The Church of the beloued is sayre, and sayrest of all women. Idolatrous churches are foule, and euill fauored women : and of all foule and euill fauored, I thinke the church of Rome to be one of the foulest of women. The euill fauorednesse of Mahomets woman or church, is in this euill fauored

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fained Romish woman. That euill fauored Ma-
 homets womā oꝝ church defendeth many wines:
 This Romish church defendeth strewes and stru-
 pets, curtizanes, concubines, & boy harlots. Ma-
 homets woman, dreameth heauen to be a place
 of godly kiners, pleasaunt Apples, young dely-
 cate women, and sayze fruites: The Popes wo-
 man doth say and holde, that S. Dorathey made
 baskettes of Apples that came downe from hea-
 uen. Mahomets woman defendeth workes: The
 Popes woman defendeth workes. That woman
 from the first chapter of the Alcaron, belieneth
 Purgatorie: The Popes woman will needes
 haue Purgatory. Mahomets woman curseth all
 those that thinke not of Chyriste as Mahomette
 dooth: The Popes church curseth all those that
 thinke not of Chyriste, as the Pope dooth. Maho-
 met in the fiftene chapter of the Alcaron, alle-
 weth no disputing in Religion: The Popes wo-
 man gaggeth mens mouthes, least peraduenture
 they speake. Mahomet Alcaron was published
 in the night time: So the Popes doctrine in the
 tyme of darknesse. Mahomet sayth, Buie heauen:
 The Bishoppe of Rome practiseth a sale of hea-
 uen. Mahomet sayth, he is bigger then all the
 Kinges in the world: The Pope sayth, that he is
 Lord of Lordes, and King of Kings. Thus then
 I may saye, that the Popes woman oꝝ Church,
 is as foule as the Church of Mahomette, and as
 foule as the Church of the Jewes: and whoso-
 uer will proue this to be true, shall compare her
 traditions and the Jewes traditions by the betw
 of

& the popes
 Churches
 foule alike.

The Iewes
 Church,
 and Popes
 Church,
 foule alike.

A Sermon preached

of a booke written by Petrus Galatinus, of the
 Jewes. That comparison I go by with silence,
 for I can not tarie in every thing.

The second
 reason.

Againe, that woman that bath a foule head, is
 a foule woman: The woman or church of Rome
 bath Antichrist to her head: therefore shee is a
 foule woman. That Antichrist is a foule head, I
 proue, because Christ is a fayre head. Antichrist &
 Christ be contrary. Againe, that Antichrist is the
 head of this woman, I refer me to Bullinger and
 Gualtar that have treated that probation, and to
 a booke called, *Antichristus, sive de fine mundi.*

The third
 reason.

Againe, if Peter were a fayre head, then this
 woman bath had many a long day a foule head,
 and so bath bene a foule woman. The proue of
 this poynt standeth in this, to shewe that Peter
 and the Popes of long time have bene contrary.
 And it is easie to be shewed. Peter, is as much to
 say as a Rocke. Peter was in deede a Rocke: but
 this Pope of late daies, hath bene a roade in Re-
 ligion, or else irreligious. Peter is called Symon,
 that is, an auditour of Gods worde. This is a
 corrector and burner of Gods worde. Peter was
 Called to be an Apostle: This thrusteth in by
 Amorie, and conuincing, and poisoning, as Car-
 dinall Benno can tell. Peter was an Apostle: this
 an Apostata, or rennegate, as the Apocalyps can
 tell. Peter was a man: this is a woman. Peter
 was a man: this is a beast, as the foresayde A-
 pocalyps can tell. Peter preached to the Jewes:
 this neither to Jewe nor Gentile. Peter healed
 the sicke and the lame: this woundeth and killeth
 body

Contrarie-
 tie berwixt
 olde and
 young Pe-
 ter.

The Jewes
 Church
 and Popes
 Church
 foule alike

at S. Maryes Spittle.

body and soule. Peter loved Chyrist best of them
all: this the world most of them all. Peter would
not haue Captaine Cornelius to crouche to him:
this will haue Kinges and Keyfars prostrated at
his feete. Peter could by no way be blamed of Paul:
this will not be blamed, though he drawe thou-
sandes to hell. Peter had neither golde nor siluer:
this had shod his concubines rich with siluer
with siluer. Peter had *Cetera*, that is, gistes and gra-
tes: this hath neither gift nor grace, but onelie to
say: I am rich and wealthy, and I fitte lyke a
Queene. Peter wept bitterly by way of repen-
taunce at the cocks crowe: this neuer repenteth,
the greater parte of Chyristendome, crying and
crowing against him. Peter was somewhat ambi-
tious for the Primateship, because he had left all
to followe Chyrist: this leaue nothing, nor fol-
loweth Chyriste, and yet his ambition is infinite.
Peter would not haue himself washed of Chyrist:
this man will not haue himself iustified of Chyrist,
but by his owne merites. Peter would haue his
heade washed beyonde Chyristes commaunde-
ment: this man enlargeth Chyristes commaun-
dementes euen at his lust: Peter dyd sinne with
loue towarde his Maister, forbidding him to go
vp to Jerusalem: the Pope will haue his to suf-
fer nothing, and to liue moste pleasauntlie in all
thinges. Peter denied Chyrist thise: the Popes
lyfe is naught but the denying of Chyriste. Peter
when his Maister was in ieopardy, sayd: Behold
two swordes: the Pope when there is no ieo-
perdy to Chyriste, but vpon his owne lust, vnthe-
theth

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theth many thousandes of wordes. Peter went with an vneuen foote to the Gospell : the Pope with a moste crooked foote, or rather is a verie Nemrod, to chase awaye the Gospell. Peter would not blanie those that tooke his part in Judasme : the Pope will strike league with the Ketwes, if they will be Popish inough & Romish Catholique. Thus if Peter be a lyttle soule, the Pope is ten times more soule. Where Peter is sayest, the Pope is foulest. If Peter be sayre, the Pope is soule. The Pope is the head of this woman : therefore this woman hath a foule head : therefore she is a filthy Church, and a foule woman.

The same
reason o-
therwayes
proued.

The Deuill
and the
Pope sem-
blable.

Againe, if the deuill be foule, then the Bishop of Rome is a foules head : and so this woman is a foule woman. The probation of this, is to proue a likelyhooe, and great agrément betwixt the deuill and the Bishop of Rome. Now me thinks that in deede there is a great agrément. For the Deuil is called Sathan, that is, an hinderer : the Pope is Christes greatest hinderer, and cheefest hurter. Againe, the Deuill is called *Diabolus*, that is, a sclaunderer : the Pope sclaundereth vs whilste we liue, and sclaundereth vs when we die : as the death of Luther, Zuinglius, &c. The Deuill is called *Inimicus homo*, that is, the enui-ous man : the Popes rancoz is the destruction of the Church. It is sayd of the Deuill : Sathan fell like lighening : It is sayde of the Pope and his, *Vidi Stellas cadentes e caelo* : The Deuill is a lyar from the beginning. It is sayd of the Pope, that,

He

at S. Maryes Spittle.

He speaketh great things, that is, lyes and blasphemies. The Deuil did not Stand in the truth: No more did the Pope according to that saying: This day is poison entered into the Church. The Deuill is a Roaring Lyon: So the Pope, so his Spanishe Inquisitors. The Deuill is that Serpent, which persecuteth the woman in the earth: the Church in this earth hath no such persecuting Serpent, as that Serpentine persecuter of Rome. Paule when he inueyeth against Elimas, and calleth him the Deuilles sonne, in the Actes of the Apostles, he seemeth to expound this worde, the Deuilles sonne, in this definition: *Plenus omni dolo, &c.* A man full of all manner of deceite, an enimie of all iustice, and one that ceaseth not to make yll the right wayes of God. This definition toucheth the Pope of Rome most naxrelie in euery point. If this be y definition of the Deuils sonne, he is vndoubtedly the Deuils owne deere sonne. The Deuil promised Christ all the wealth of the worlde: the Pope promiseth Bishopricks, Abbeyes, Prebendes, &c. The Deuill is called a Whale, because he ruleth in the tumultuous waues of the sea: the Pope is a Whale, because he beareth a swinge in the vaine waues of this busie worlde. The Deuill is called a Dragon, because he deuoureth soules: the Pope is a Dragon, because he deuoureth both bodyes & soules. The Dragon drew the thyrd part of the Starres out of heauen: the Pope withdrew by luynges and giuinges, the thirde parte of the best learned men in Christendome, from the true doctrine.

It

A Sermon preached

It is sayd that the deuill should be let lose in the latter dayes. Bibliander sayth, that Pope Hildebrand was the deuilles selfe set at libertie. So that now I say againe: the Pope is a foule head, because y^e deuill is a foule head: And this woman or church of Rome is as foule as the deuill, because her heade the Pope, is as foule as the deuill.

The fourth
reason, to
proue her
foule.

Againe, those that preach and bring peace, are sayre, according to that: Sayre are the secte of those that bring peace. If those that bring peace be sayre, then those that bring warre be foule. But the church of Rome hath alwayes brought warre, both bodily and ghostly: therefore she is foule. Now concerning this saying: That the Church of Rome hath alwayes brought bodily warre: it should behoue me to goe downe by a long descent, and to tell a long story what warriors, and fire brandes of warre these Popes of Rome haue bene. But to make a short speeche, and to make forwarde as fast as I can: I saye that the nature both of the most Popes, and of his bloody woman Church of Rome, is represented in the voyces of Pope Paulus, who when hee was offered eyther peace or warre, hee cryed out mightily and loudly: Warre, Warre. To let passe that which is past, and to come to these our daies. What warres (good people) & tumults of warres, what murderings & manquellings, hath this foule and vnpeaceable woman brought to passe in our tymes? Jfily sayth Gregorie Nazianzene: Their glosing is of peace, but their glorie is
in

at S. Maries Spittle.

in blood : through the bloody seete of this unquiet
 woman. Both lyeth now the Heroicall perso-
 nage Lewel Prince of Barbon. This soule
 strumpette hath eaten by the young Prince of
 Spaine ; a Prince of hope , and that goodlie and
 goodlie Lord, Regent of Scotland. This soule
 strumpet, and most bloody Church, carrieth them
 all the day long lyke sheepe vnto the Shambles,
 and in dede this wretched warlike brothell ma-
 keth Christendome nothing else but a butchery
 of Saints, and a Shambles of Martyrdome. But
 after a setpe peeres they shall answer God and
 vs. Concerning spirituall waues, this woman
 doth bring it. For touching peace of the minde,
 and peace of conscience, she neuer yet brought it.
 She teacheth false lyes of mans Justice, of satis-
 faction, of contrition, of supererogation, of bulles,
 indulgences, tenderings Papall, and tenderings
 Legantine : whiche all thinges be but a broken
 staffe (as Esay termes weake helpes) and will in
 the ende plunge mans soule in desperation, in
 conflict, and in hell. Such peace tasted Franciscus
 Spirk off, that dyed in desperation : tasted Ecchi-
 as off, that dyed vttered desperate wordes : ta-
 sted Sodomus off, that died in a weake faith : ta-
 sted Aaronus off, that dyed lyke an Oxe in his
 death bedde, thus as some thinke tasted Bisshope
 Gardiner off : Whole of that Church was, Fran-
 cisus off, Doctor lyke beares : and those of our
 Church, and those that be the members of our
 sayre towne, they do as the prophete sayeth :
 Gemen of iherusalem, Mourn lyke doobes. They

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we therefore lyke our sauour Christ: *Ego vado ad patrem*, Taking death to be no more but a passage to the father. They die like Paule: There is layde vp for me a crowne of glorie. They die like Stephen: Lord, I betake my soule to thy handes. They die like Polycarpus: Lord, make me a partner of the resurrection. They die like Luther: God is the great Bishop of my soule, and let him take care of my soule. They die like Caluiner: I haue holden my peace Lorde, because thou hast doone this. This woman, this church, bringeth warre to the body, & warre to the Soule, and therefore shee is a soule woman.

The first
reason.

Againe, if sinne doe make soule and vncleane, then is this woman that waye, verie soule and vncleane too. In respect of sinne, Tertullian and Hierome call Rome, Babylon. But if they will be so impudent, as to deny theyr vglie and monstrous race of sinne: then let Bernarde speake, what sayth: There is no healthfull place in that Church from the toppe to the toe. Pay, goys then to and speake, euen ye Italian writers, speake Boccas, speake Petrarch, speake Mantuan, and speake Pallengenius. Doubtless, it is baine in me to bidde them speake, who commonlie throughout all theyr workes, do hurst out into most bitter speeches against the enormous lyfe of the Church of Rome. But admitte these men had neuer spoken any one worde against that Church, yet do but looke ouer Bales booke of Votaries, and a booke called, A Catalogue of witness

ses

at S. Maries Spittle.

ses against the Pope of Rome: and then I doubt not but you will subscribe, that this Church of Rome is a most unfull woman. In the means tyme, upon the witnessing of so many witnesses, in great earnest I tell you, that she is a most unfull woman, and therefore spiritually a most soule and deformed woman. Those things that they object to our Church, are but freckes and speckes, in comparison of the botches and byles of theiſe owne Church. And for our further purgation, I repoſite me to a lyttle booke of Maister Caluine, *De scandalis nostra ecclesie*: Of such reproches as may be intended against our church. Now if they will say that theiſe church is sayze, because shee is trimly attyzed, because shee hath curious copes, and belnette vestmentes, sensing and singing, and much tollie ringing: it maye please them to vnderstand that all this sayzenes is not sayzenesse from within the Church, but an outwarde sayzenesse, and a painted sayzenesse. And all those reasons which Peter Martyr in the booke of Ringes both bring, that a woman ought not to paint her face, maye be alledged against them, that they ought not to paint theiſe Church. And if ener they will proue theiſe Church to be a sayze Church, they must first make this good, that painted beauty is a good beauty. And thus much haue I sayde in these two pointes: that Chrystes Church is a woman, and hath womanhead: that Antichrystes church is a drabbe, and a shamelesse brothell: that Chrystes Church is sayze: that Antichrystes church is soule.

A Sermon preached

The autho-
rity of the
Church.

I would not
beleue the
Gospel, &c.

Marke this
aunswere
through-
out.

And now let me speake of the Church, and of the authoritie of the Church which I confesse to be some, because heere the Church or sayest of women, is asked and doth giue aunswere of the beloued and bringes of Christe. Touching theye arguments, wherby they would giue so great an authoritie to the Church: they be lyght, and nothing such as they are esteemed. To come to theye first argument, which is: Thou art Peter, and vpon thee Peter, I will build my Church: It doth not serue for theye turne, euen by the testimony of the better sort of the Fathers. For Augustine vpon Iohn sayth: *Non a Petro petra, sed Petrus a petra*. The Rocke takech not name of Peter, but Peter of the Rocke. And againe he sayth: I will build thee vpon mee, and not mee vpon thee. Such lyke wordes hath Origen: and so Hierome to Iouianus: Iohn in an other place sayth, That the Church is founded vpon all the Apostles. But they haue an inuincible argument out of Saint Augustine: I would not beleue the Gospel, except the authority of the church did moue mee. I will not expounde Saint Augustine, nor they that expound him, but Saint Augustine shall expound Saint Augustine. And heere I let them vnderstand by Saint Augustine, that he bleth to speake in the preterimperfecte, for the preterimperfecte. So in the first booke of his confessions, and tenth chapter. Speaking of his youth, he sayth thus: *Non enim discerem nisi rogerer*: Which cannot be truely expounded but thus: *Non didicissem nisi fuisset coactus*: I should

at S. Maries Spittle:

should neuer have learned, except I had beene
drinen thereto. Againe, in the second booke and
thyrth chapter, he sayth: *Erubescerem* for *Erubescer-*
bam: I should blush, for, I did blush: so that there
he strayneth the modes. In the eight chapter, he
sayth: *Si tunc amarem poma illa quae furatus sum,*
which cannot be expounded thus: If I then would
have loued those apples which I had stolen: but
thus. If I had then loued those apples which I
had stolen: so that we must reade *amarem* for *am-*
massem: I had loued, for, I should loue. In the
tenth chapter, he sayth thus: *Ego solus illud non*
facerem: which must needs be expounded thus:
I would not had doone so. So that heere wee
haue *facerem* for *fecissem*: the imperfence, for
the pluperfence. No otherwise must needs be
sayde: *Euangelio non crederem*, that is, *non credi-*
dissem. The Baptistes saye, I would not beleue
the Gospell, except the authoritie of the church
did mooue me to it. By the circumstances of
that place, and by lykenesse of these other places,
we saye, it cannot be expounded but thus: *Non*
crederem Euangelio, id est, non credidissem Euan-
gelio. So that the more and vnbroken sense of S.
Augustines wordes be these: I should not had be-
leeued, or, I should neuer had beleued the Gos-
pell, except the authoritie of the church had
moued me thereto. So that all the authoritie
they can gaine for the church out of this place, is
but this: The church was an introduction to S.
Augustine to beleue the Gospell: therefore it is
of more authoritie then the Gospell. So they

I should
nor had be-
leeued the
gospell. &c.

A Sermon preached

may say that the Starre did shewe the wise men the way vnto Christe, therefore the Starre hath more authoritie then Christe. So Iohn bare witness of the lyght, and therefore was of more authoritie then the lyght it selfe. So in the first of Peter and the third chapter, it is sayd: That men should be wonne to the word without the word, by the conuersation of women: so that the conuersation of women, should be of more authority then the word. But it must be considered, that this argument is not good: The authority of the Church to Saint Augustine, being a puny and a novice in matters of Religion, was greater then the authority of Christe: therefore the authority of the Church, is simple greater then the authority of Christe. No more then this argument: Iohn was in better credits with the Jewes then Christe, when he bare witness of Christe: therefore Iohn his witnessing ought to be the better, Or this argument: A womens conuersation moueth some men more then the word: therefore it dooth moue, or ought to moue, simply more then the word. But euen as Iohn that bare witness of Christe, did confesse that he was not woorthy to loose Christes shoe latchet, no more the Church though it beare witness of Christe, in respect of credits and authoritie, is not woorthy to loose Christes shoe lachette. And euen as when Christe put forth himselfe, and beganne to be knowne to the people, Iohn saide: It behoueth mee to wexe lesse, and him to wexe greater: so when the Church hath giuen a man to vnderstand

at S. Maries Spittle:

Band of Chyriste, and that Chyriste beginneth to
 appeare vnto vs, the Church decreaseth in autho-
 ritie, and estimation lyke Iohn, and Chyriste in-
 creaseth and wereth greater in authoritie and
 credite. Euen so do the Samaritanes in the
 fourth of Iohn, that were brought to Chyriste by
 the woman of Samaria, saye thus: We doo not
 nowe beleue for thy talke, for we our selues
 haue heard and doo knowe. And yet Saint
 Augustines case and ours is not lyke. For he
 was moued by y^e authoritie of that Church which
 perswaded him to the Gospell: the authoritie of
 the Church of Rome doth bende it selfe, and is
 dyrected to moue vs onlie to the church of Rome.
 Besides that, that Church did compell no man
 as he writeth to Fundamentus, in the fourth E-
 pistle: the Church of Rome doth compell vs to
 beleue theyr Church, or compell the soules to for-
 sake the body.

Againe, they reason that the Church shall be a
 cittie standing vppon a mountaine: and there-
 fore it must alwayes be visibler, and no Church
 (say they) is so, but the church of Rome: The
 verie true exposition of this place is this, as it
 may appeare by all good expositours, that the A-
 postles are called the cittie vppon a mountaine:
 and the salt of the earth. So that the true mea-
 ning is this: a good Apostle is salt, & therfore let
 him season: a good Apostle is a mountaine, citie,
 or a high citie, and therfore let him shew & shine
 so in works, that he may glorifie God his heauy
 father. And indeed this text is expounded naturally

D. ity.

thus,

The church
 an high
 Citie.

A Sermon preached

Gods
church not
mounting,
but myse-
rable.

How Gods
Church is
mounting
& famous.

Christ prai-
ed, &c.

thus, & without violence. For it is verie strange
to a Diuine, to thinke that Gods Church should
be a mountaine, cittie, or a mounting cittie, a
high thing, or a renowned thing, or a thing glori-
ous in the world. For the Church of God is re-
presented in the burning bush of Moses, it is ne-
uer without fiery persecutions: It is lyke the
white horse in the Apocalyps, that is alwayes
chased with a red horse: It is lyke the Arke of
Noah, that is tossed in the sea, and this is tossed
in the world: It is compared to the Moone that
waxeth and wanteth by the presence or absence
of the Sunne: It is lyke Iacob that slepeth on
a stone: It hath, *Semen sanctum subsistentiam eius*:
Holic seede, and holic men the substance, and
not commonly great personages, and solemne
personages the substance. I knowe the Church
of God is oftentimes famous: but that is thus:
Ascendamus in montem Domini, &c. Let vs goe
vp vnto the mountayne of the Lorde, and hee
will teach vs of his waies. The teaching of Gods
wayes, maketh Gods Church a famous moun-
taine: If Gods wayes be not truely taught,
though she sit vpon seven hylls, as the church of
Rome vpon seven hylls, she is not a famous
mountayne, but an ignominious valley. When
they reason thus: Christ prayed for Peter, that
his faith should not fayle: therfore Peter nor the
Woode can erre. Christ prayed likewise for al those
that shall beleue hereafter: that they may thus
conclude, that all those which haue, doo, or shall
beleue, can neuer erre. When they reason thus:

Dic

at S. Maryes Spittle.

Dis Ecclesia: Tell the Church. I say, that must
be done when it may be done. In the tyme of
Constantinus, whome they would tell but Arius,
for he bare all the countenance of the Church:
his Church stode then rather vpon a mountaine
then any other Church, for it was the highest, and
most mounting in mens eyes. They reason a-
gaine, that the Church is a pyllor. But I reason,
that Christe is the rocke. Take away the rocke,
and downe comes the pyllor. The rocke is well
inough without the pyllor, the pyllor cannot be
without the rocke.

Tell the
Church.

The church
a pyllor.

But besides all this, they haue a perillous in-
terrogation, by which alone they thinke to ma-
ster all the world, to make vs all starke dumme,
and for euer to locke vp all our lippes, and that
is, In such and such yeeres, where was your
Church? And this is that chooking interrogato-
rie: Where was your Church? I answer them
euen from the very Articles of my Creede: *Credo
sanctam Catholicam ecclesiam*; I beleue that there
hath beene, is, and shall be, a holy catholique
Church. My sense cannot shewe it, and there-
fore I beleue it: for if I see it, beleefe is in vaine,
for where sense sayleth, and can go no further,
there beleefe beginneth. For is it necessarie that
I should from tyme to tyme see the Church, but
I should from tyme to tyme, beleene there is a
holy catholique Church. But in deede they, and
such lyke brimme persecutors, haue of so long
tyme kept vnder the church, that we are driuen
to beleefe only, for they haue left scarce any sense,

Where
was your
church.

A Sermon preached

of memorie of the true members of Christs Church. But they crie still alouds: Where was the Church? I tell them that it is sayde of God: *Tu es vere Deus absconditus*: Thou art verilie a hidden God. So the Church is oftentimes hidden. The husband of an hidden condition, and the spouse of an hidden condition. Where was the Church? Christe stode in the middell of them, and they knew him not. The Church was in the middell of them, and they knew it not, Where was the Church? *Venient dies in quibus radices auget Iacob*: There shall come dayes, in which Iacob shall take roote. Where was the Church, when the Church had taken no roote? Where was the Church? *Erat in vobis, sed non erat ex vobis*. It was amongst you, but it was not of you. Where was the Church? *Bi duo vel tres congregati erant in nomine eius*: Where two or three were gathered together in Gods name. But where were these two or three gathered together in Gods name? *Mundus non nouit vos*: The world knoweth you not. Where was the Church? Duruel Foxes Martyriologie, and, The Catologe of witnessses against the Pope, and there see, for there is to bee seene where was the Church. But wherefoeuer els it was, the Church of Rome this many yeeres, was not the Church.

The church
of Rome,
not the
Church.

The best argument they haue for the church of Rome, is because it was once a holy place, and the sound of the Gospell went thence, and therefore still Rome must be the bryde mother of Religion, and that there needs must be the church.

And

at S. Maryes Spittle.

And peradventure, they will make it of the nature of Rome, that Rome hath the best Religion: then we maye saye thus. Mount Flascus hath the best wine, the Athenians the best hony, Persia the best oyle, Babylon the best coyne, India the best golde, Tyzus the best purple, Basan the best oakes, Libanus the best Cedars, Persia the best iewelles, Arrabia the best spices, Tharsis the best hyppes, Englands the best sheepe, Maronis the best oxen, Sicilia and Dalmacia the best horses, Pirons the best fishe, Ythaca the best swine, and Rome the best Religion. And thus: the Italians be most wittie, the Spanyards best water skirmigers, the Frenchmen best keepers of holdes, the Scotte with his Launce, the Irish man on foote, the Germane in voice, the Parmadons in strength, the olde Romanes best suffering of hunger and colde, and the new Romanes are most religious. And thus: the Egyptians haue no Bees, Affricke hath no Bozes, the countrey Heleus hath no Mules, the Macrobianus haue no yron, Athens hath no Owles, England no Wolues, Wight no Foxes, Ireland no venemous beast, nor Rome no bad Religion.

But because I doe see in the scriptures, that Ierusalem was turned in Ierushkaker: that is, The valley of vision, was turned into the valley of confusion: and the fine valley of Siddem, into the valley of salt: that Lucifer did sinne in heauen, and Adam in Paradise, and Lot in the holy Mount: that the mountaine Garezin where the fathers

Note

A Sermon preached.

fathers prayed, became a prophane dwelling of the Samaritans: when I read that Mount Sion became a place for fornes, and Bethel the house of God became to be Bethaven, y house of iniquitie, then me thinks I thinke of Rome, as Ieremy dyd of Ierusalem: *Facta est meretrix ciuitas fidelis*: That Cittie which was once faithfull, is become an harlotte. These places were altered for wickednesse, and Rome is altered for wicked lyfe, and wicked Religion. And now me thinke of these Romanes I may thus say: The Mozes are a baine people, the Phrygians fearefull, the Israelites of an harde necke, and laden with sin, the Athenians baine glorious, the Grecians lyght, the Galathians dullardes, the Carthaginians falsifiers of theyr saith, the Cretes lyars, the Sodomites full of bzead, the Jewes vsurers, the Persians wasters, the Spanyardes lechers, the Flemminges drinckers, the Englishe gluttons, the Germanes vnciuill, the Lacedemonians theenes, the Canniballes cruell, and the Romanes Idolaters. So may I saye, and euen so doo I say: for vndoubtedly the Church of Rome is not Christes true Church. Christes sheepe heare his voice, but the church of Rome heareth not his voice: therefore it is not the true church. Shee writeth in her coyne, that kingdome and people that do not obey me, shall be roted out: contrary to that: The Kinges of nations beare rule ouer them, but ye shall not doo so: therefore she is not the true Church. Ambrose sayth, that the true Church is the mother of the lyuing: but

Arguments

at S. Maryes Spittle.

And those that be in this Church are dead, for they
haue no faith, because they haue no knowledge:
therefore this Church is not the true Church.
She committeth Idolatrie, and spirituall adul-
teries many wayes: therefore she is not the true
Church. The Church of Rome numbers her
misdeedes, as Dauid numbered his souldiers:
and therefore she is not the true Church. These
Papists are lyke Cockshelles, they carie theyr
house about with them, and they theyr Church.
A spalathus will not growe but in Boecia: ye
kyl these men, if ye take away the couerture of
the church of Rome. This church is the rich
Arras that couereth all theyr faultes and follies.
But admit (good people) that we were wonder-
full burton and obediēt to this church, and most
willing to come again to the Thyr of this church,
and to aske of her questions and demaunders, as
these young women aske of this fayzell of wo-
men. I protest before heauen and earth, and the
founder of them bothe, that I thinke it not good
we should be bolde in asking, for the great and
imminent daunger in her answering. For if
we aske, whether Iesus be Christ or no, this Ro-
mish woman or church giueth out her answer,
that the Bishop of Rome is the high Priest, and
that the sayde Bishoppe hath the strength of the
kingdome of Christ, and the infallible verity of a
Prophet, and therefore they allowe him to ouer-
rule Christ, by adding and taking to and fro his
worde. If we aske, if Christe were the onelic
oblation offered by once for all, for the sinnes of
the

The an-
swer of the
church of
Rome in
speciall
poyntes of
belcefe.

A Sermon preached

the woꝝld, her aunſwer is very dangerous, that the Maſſe is a ſacrifice for the quick and the dead, and ſhe ſalleth in commendation of her to beateſen God, and dooth attribute the health of the woꝝld to that vnbloody bread & dꝛink. If we aſke her, if Chriſte be the interceſſour to God, ſhe aunſwereth then moſt wickedly: *In re matris impera*: That Chriſte forſo the ſhall commaund his Father by the right of his mother. If we aſke her of the ſtate and condition of man, ſince the fall of Adam, ſhe aunſwereth, that he maye overtake heaven of himſelfe, and well enough by himſelfe worke out his owne ſalvation. Aſke her what faith is, and ſhe will tell of an implicite thing, and of a generall faith, that is, that good Chriſtian folke ought to believe that the Church can not erre, nor yet the Pope: but touching Chriſtes merits, to be applied to vs by faith, and to be holden faſt by that hand, there ſhe keepeth glomme ſilence, and is as ſpeechleſſe as a fiſhe. If we aſke her what the Lawe is, ſhe loadeth our ſhoulders with the heavy ceremonies of Iudaisme and Paganisme. If we aſke her what the Goſpell is, ſhe maketh void the Gods promiſe with her owne inſtice. If we aſke her of good woꝝkes, ſhe aunſwereth inſt lyke S. Lukes Phariſſe: then againe, ſhe deviſeth good woꝝkes to be thus: to hyre certayne men for money, to pray and to mumble by much quantitie of Pſalmes in a covert tongue: to keepe huge trouges of Ling and Salt fiſhe many yeres, to were hoarce with much chanting, to were ſpeechleſſe with ſeſeome ſpeaking,

to

The aun-
ſwer of the
Church of
Rome in
ſpeach
to the
people of
the

at S. Maryes Spittle.

to were lame with much sitting, to vse many
knottes in theyr gybbles, and many windowes
in theyr shewes, to be buried in Spanish weeds,
and Spanish cowles, &c. If we aske her of the
number of Christes Sacramentes, she answer
reth that there are leuen: without Scripture she
hath added five to Gods two, as though God had
let her his two Sacramentes to vsarie. If we
aske her, whether we go after this life, she telleth
vs of Virgilles, Platoes, and Mahometes Burga
tozie. If we should say vnto her sayze Church of
Rome, whether is thy beloued gone, she would
say, he went in his body to harrowe hell. And
then I will aske her, howe she can answer to
Signum Ione, & *signum Lazari*: The signe of Io
nas, and the signe of Lazarus, That Christe
should be thre dayes in his graue. If we would
say, sayze Church of Rome, whether is thy belo
ued gone, she will saye to heauen: but then she
dreameth grosely of heauen as Mahomette, and
besides that, in euery hell Altar and groue Al
tar, she will saye here is Christe, and there is
Christe. The more she answereth, the more she
answereth of lessings. Wheth hath she now these
many long yeres answered any thing truelie, of
the goings of the beloued, of the doings of the be
loued. Belene me truelie, I would, it is danger
to aske her: it is next to deathes doze, to heare
her: it is damnable death and hel to belene her.
Let it stand then for true, that the sayest of wo
men, that is, the Church of Christe must spyt
tine the answers of the beloued Christe.

But

A Sermon preached

But when he by her answers and instructions, hath once informed a man to Christe, then Christe himselfe dooth for ever afterwarde give answer out of his blessed woordes, to the full edifying, and contentation of our mindes and consciences.

The answer of the Church.

He is gone downe into his garden, to the bed of his spicerie, to be fed in gardens, and to gather Lilies.

The whole contentes of this Scripture, seeme to be these: That Christe came downe from heauen, to be refreshed in the world. And in the true deede, the redemption of the world, and the gathering together of mankinde which strayed, errred, and wandered, is a lyke refreshing to Christ, as the gathering of Lilies is to man. I will not to run through all the woordes, and all the pointes of this text, for that were to full of vaine labour. I will therefore saye nothing, That he came downe, from what place he came, to what place he came, from what company he came, to what company he came, to what learning he came: For I will speake that he came to his garden, and that the whole earth is a garden, that God giueth increase to his garden, and is the Lamb of the garden, of the plenty, varietie, and deliciae of the garden, of the gardeners, of our rent to be payde to our Lamb, be God, of the vse and misvse of this garden. Gods punishments that will come vpon those that

at S. Maries Spittle.

that do not thankfullie enjoy the garden. These
things I might, but yet will not speake of. One
he will I speake of these pointes: That he came
amongst spicerie, that he was sedde in gardens,
and that he gathered Lillies: When will I byd
the wo:ld seeke after him, according to that: Tell
vs, and we will seeke him with thee, and then
will I effsones make an ende. And first, con-
cerning that clause that he came among the beds
of his spicerie, Hugo de Lira, and Gilbertus, call
the beds of spicerie, the cloysters of Monkes: and
even with as good iudgement might I, or any o-
ther call Lillies Nunnes, and so the great misse-
rie of Chyistles coming downe into the earth,
and the absolute pleasure of his refreshing,
should be abridged in this, that Chyistle some-
tymes kept within Monkes cloysters, and some-
tymes went abroad to gather vp Nunnes, and
so then should be nothing but a sely cloysterer,
and a sely Nunne gatherer: and so Monkes
should be spice, and Nunnes Lillies: Monkes
should please the mouthes of the beloved, and
Nunnes the nose of the beloved: But this to
thinke, is to thinke a wo:ld of absurdities, and
to be short and sharpe, Lira, *delirat*, and Gilbar-
dus, *est barbas*: Lira doeth, and Gilbardus is a
dolt. Againe, Bernard, Agathius, and Harphius
say, that the beddes of spicerie, were the Apostles
Nunners, and it may so be, as they are called a
burning and shining lincle, in the person of the
Baptist: and as they are called the Chariottes,
and ho:men of Israel, in the person of Elias: as

A Sermon preached.

they be called Fathers in the personne of Paule,
Iohn, and Eha, as they be called Gods in the per-
son of Moles, as they be called salt for they season-
ning, and mountaine citties for their shewing in
the personne of the Apostles, as they are called
Embassadors for they holde speaking, and dogs
for they barking: friends of the spouse for they
louing: so they may be called spice, and beds of
spicerie for they taste giuing, and for they sweet
smelling: so it is sayd: *Nos sumus bonus odor vi-
ta ad vitam*: We are a goodly smell of lyfe vnto
life. But S. Hierome and the better sort, thinke
that the beds of spicery are most of all men that
be Gods eled, that those be Gods spices, those be
Gods Lilies & Gods flowers. And if that woman
Helena said wantonly in a fleshy cogitation.

Ergo ego sum virtus, ego sum tibi nobile regnum,

Disperiam si non hoc ego pectus amem.

Then I am to thee vertue,

to thee I am a noble kingdome.

I would I were dead,

If I would not loue that thy breast.

If she so sayde, how much more ought we in
an high couched conceyt, and in a spirituall kind
of wantonnesse saye, and saye againe: beloued
Christ, we are thy spices, we are thy Sinnamon,
we are thy Balsamon, we are thy Violetties, thy
Roses, and thy Lilies: so sauerie we are to thee,
and so smelling we are to thee. It were more

then

at S. Maries Spittle

then tyme that we were dead and destroyed, if
we loue not that buring brest of thine, O belo-
ued, and make thee our beloued, and make after
thee our beloued. In deede the prayers and al-
mes deedes of Cornelius, is musicke to Gods
eare. Out of Noahs sacrifice, he smelled a sweet
smell: even so it is verie comfortable, and de-
lectable to Gods senses, that a Christian man
lyueth a good lyfe conformable to Gods worde.
The good lyfe of a christian man, is spice to Gods
mouth, and spice to Gods nose. The odoz of a
sweete felde which is commended in Genesis,
the odoz of incense in Sumerie, the odoz of fra-
grant waters in Iob, the odoz of that oyle that
ranne downe Aarons beard, of that oyle that
Marie shedde vpon Christs head, the odoz of
spike, and vine flowers commended in the Can-
ticles, the sweete balme in Ecclesiasticus, and
the smell of Libanus, that Ose speaketh off, the
smell of Noahs sacrifice, the smell of best burnt
sacrifices, is not the lyke good smell to Gods
nose, as the smell of a good lyfe, rysing from a
good beleefe, for that is, *Hostia Dea in odorum suau-*
nitatis: A sacrifice to God, vnto a sweet savour.
Whole Grocers shops of spicery, all the flowers
in Priapus garden, all the flowers that Nai-
ades, and Driades, and Satyrus, that is, all the
flowers in hilles, and flowers in dales, and flo-
wers in many a greene forrest, are not so de-
lightfull and smelling. The Violet hath not the
lyke sauoꝝ, the Rose hath not the lyke sauoꝝ, the
Lilie the lyke smell, the Giliflower the lyke sent,

E.y.

as

A Sermon preached

as good lyfe throught good faith yeldeth to Gods
 nostrils. And as good lyfe yeldeth a good saour
 to God : so euill life, to God yeldeth an euill sa-
 uour. So is it sometime sayd of euill lyuers, Ye
 made vs smell before the Lord. The voice of the
 murther of Abel, the voice of the sinne of the un-
 godlis ones in the Apocalyps, the voice of the
 sinne of the Sodomites, the voice of the sinne of
 the Phariſeites, was not musick in Gods eare,
 nor the smel of England is muske to Gods nose.
 But if good lyfe make good smell, and euill lyfe
 make euill smell, howe smelles England? Howe
 smelles it? It smelles, it smelles. I haue sayd as
 much as I can with curtesie say : *Non redolis, sed*
olm : It smelles not sweetlie, but it smelles. But
 if I should heare the voice of the good spirite that
 speaketh vnto me (and in deede I will heare it,
 and speake as it speaketh) I should thus say : It
 smelles lyke a carcase, it smelles like a carrion, it
 smelles lyke a dunghill. And the cause of this so
 smelling, is sinne. Now the world will crie out
 vpon me, as they cryed out vpon the Prophete
 Miche. *Quod scelus? Quod crimen?* What sinne?
 Or what offence? And euen as that Prophete
 answered, *Ierusalem et Samaria*: Ierusalem & Sa-
 maria : So I aunswere London, Dorke, Carlill,
 and Canterbury, Norwich, Lyncolne, &c. those
 sinnes. For euen as Lucane speaketh of a body
 sore wounded, *Totum est pro vulnere corpus*, All
 the body was as one wound : and our Saviour
 Christe bearing the sinnes of the world, was by
 Paule called sinne. So the Prophete Miche being
 asked

at S. Maries Spittle.

asked what sinne, said Samaria and Ierusalem, as though for theyr sinfulness they were nothing but mere sinne. So, if they aske me in these dayes what sinne: I aunswere London, Worke, Douer, &c. I meane, these Citties are so sinfull, that they are sinne.

But if the world haue so longing a luste, to trouble me with asking what sin, and what sin: then be thou strong my spirit, and go and shie out my voice to tell the sonnes of this earth, this sin, and that sinne: and first, if the Papists will desire to know of me what sinne: I tell them that Idols do cleaue styll in theyr mindes, which is as swete a sinne, as the name of Idols in the Hebrew tongue is a swete word, which signifieth a more vnswet place then I can honestly rehearse: That sinne. *Qui sordescbat sordescet adhuc*. He that was a Papist in Quene Maries time, is styll a Papist: that sinne. Againe, those which had tasted of a good lyght of the Gospel, are runne back againe to theyr owne vomit: that sinne. He that ever stode before, is now fallen: that sinne.

Sinnes of
this tyme.

Papistes
sinnes.

If our Protestants aske me, what sinne: I will tell then our Protestantes, are most of them all like vnto mice. Rice will be still in the house, but neuer be acquainted with y^e maister of the house: so are our Protestants to Godward: that sinne. They are like to Iudas, they kisse Chyriste, & giue him gentle outward interteinement, but it is for 30. pence, or 30. pounde bauntyage, or money more or lesse: that sin. They are like that Egle which the Prophet Esay speaketh of: The Egle which

Protestants
sinnes.

A Sermon preached

is with thee, is not on thy side : that sinne. They are lyke the Princes of Iewrie that beloued in Christe, but dare not confesse for the Pharisees : that sinne. They are lyke Simon Magus, that walketh with Philip, lyke an Apostle, but woorks with money lyke a worldling : that sinne. They be lyke ananias and Saphira, that dare not venter all they haue with Christe and the Apostles, and hang cleerely vpon Gods prouidence, but wyl be sure to keepe one pece for after clappes : that sinne. Our Protestaunts are, the most that euer I see, lyke to Acabbes wife, she neuer put on venture apparell, but when she spake with the Prophetes : so these men are neuer holie, but at Sermon times, and in presence of those whose holinesse, they do reuerence : that sinne.

Sinnes of
great men.

But I will say particulers. If the great men of the land aske me, what sinne? I will then tel them thus: The great men of the Land seeke to reare vp houses of Sicamere trees, and newe backed bricke battes, and to growe into such rancke reuenewes in theyr countries and shieres, that they feare neither God in heauen, nor Prince in earth, nor fiend in hell : that sinne. It is a tickling pleasure, and most of all cordiall to some of those to make Princes glad of an unprofitable tytle of clemency, so that they will not distribute one phillip of correction, to Gods long continued idolatrous enemies : that sinne. Thorough some of these, and other violent wealthy worldlines, all Westminster Hall, and other places of helpe, are not able to keepe Naboth his Vinegarde
alas,

at S. Maries Spirele:

alas, and moze then thise alas : Naboth loseth
his Vinegarde and his Vine, his Sheepe and his
Kine, his coate from his doublette, his doublette
from his thyzte, his thyzte from his bare naked
skinne : that sinne. Againe, they keepe the clea-
gy, and men of God so farre from the accesse to
the Prince, that they are farre from the state of
other Prophets. Elizas bade his hostesse aske of
the King what she would, and he would dispatch
it. Now Eliza must dispatch from the King what
he can, and what he would. I saye not but that
Elizas can do some thing by courtly friends, and
other meanes, but Elizas in the name of a Pro-
phete, and as he is Elizas, can do now a lyttle or
nothing : that sinne.

Againe, if those of the ministry, demaund of
me what sinne : I will aunswere for vs all : we
are al of Peters mind, *Bonum est nobis hic esse* : We
thinke it a merie lyfe to be styll in this woꝛlde,
and to builde our nestes as high, as warme, and
as during as we can : that sinne. We be lyke
Ely, he durste not sharply enough correct his
chilozen, noꝛ we controule our auditoꝛs. Iacob
fell doꝛone seven times befoze Esaus face, but
wee make senentye seven lowe doꝛone crou-
ching courtesies to euery noble man, befoze we
will tell him of his duetie, howe vnduetifull so
euer he be : that sinne. Againe, some that go for
our Brethren, and of the auncient sort of vs,
count vs verie vndiscrete, and but starke folles,
whensoeuer we beginne to practise some lyttle
of that which we should do : that sinne.

C.iiij.

An

Sinnes of
Clergy.

A Sermon preached

An other sort bzoche and bzabble many folishe
franticke follies in Diuinity: that sinne. Euerie
Chyistes crosse losell, hath a Church plotte in his
head, without all subiection of spirite to spirite,
doth thinke themselves euen peres to Primats:
that sinne.

Sinnes of
Magistrats.

If Magistrates, Judges, and Iustices request
of me, what sinne, that which our Saviour in S.
John sayde to the Magistrates: None of you all
performeth the lawe, may be sayd to rightlie v
pon these: that sinne. They are lyke the Magi
strates, that Esay calleth Apostatants, they were
worse. The longer they tarry in theyr roomes,
the looser they become: the more exercise they
haue in this world, the greater worldlinges they
be: that sinne. They be Magistrats like Iudas the
Patriarch, that wyl iudge Thamar, to the fire, be
fore Thamars cause be heard or knowne: that sin.
Speciallie, if Potiphars wife sue to Potiphar,
then Ioseph goes to giues, be he neuer so iust: that
sinne. They iudge not as the Prophet bids them,
to the widdow and the fatherlesse, but they iudge
to themselves, to theyr wife, to theyr children, to
theyr leases, to theyr sefermes, to theyr purse, to
theyr kitchen, to theyr stable, to them & to theyrs,
as much as they can: that sinne. They do, *Facere*
homines peccare in verbo. &c. They trippe men
in their wordes, and trounce men in their reason
inges: that sinne. Under the word (lawe) they
hannish the thinges right, yet Tertullian against
the Gentiles doth say: *Non liber est iudex, in eo*
quod lege cautū est illi: It is not charter inough to
the

at S. Maryes Spittle.

the iudge, that he haue law on his side : that sin.

If the whole world, if the whole Realme aske me, what sin; I tell them that the whole Realme and the world trembleth like the leafe of a tree of wood, at every warre, and buzzing of warre, as though Gods arme had lost the length & strength: that sinne. There is much idlenesse : that sinne. There is a sleepe obliuion of all Gods benefites, and a great Noahs flood of manifolde vanities : that sinne, and that sinne. There is cutthrote blurie, fulnesse of bread, and drunkennesse in the day time: that sin, that sin, and that sin. There is fleshlust, eielust, lyfe, pride, and no bowels of pitie : that sin, that sin, that sin, and that sin.

Carholique
sinnes.

Aske me not, aske me not (D) what sinne, I lacke wit and memozy, sides, and strength: I die, I faint, I should famish to stand still, and holde out in telling the world theyr particular sinnes, by that sin, and that sin. But specially, the lacke of bowelles of pittie is so much, that, *Christus non pascitur in hortis*: Christe is not fed in our gardens: Christe is not fed amongst vs. But what feedes Christe, and how is he fed: The feeding of Christe, is after thre sortes: and in one poynt I maye compare him to Mithridates wise, who though he ate not that which is poysoned as the dyd, yet eateth he that which is rancke and vicious. So it is sayde of the tyme of Melsias, that he should eat Bulles, Buckes, and Bozes: so of the godlie ones in the Apocalypes, that they should eat the fleshe of stollen horses. Nowe that Christ and the godly Preachers should eat
Bulles

A Sermon preached

Bulles fleshe, and **Doyle** fleshe, is, that they should consume with teaching and preaching, the ranke and riotous humors that abound in men's natures, that the **Lyon** might be brought to eate hays lyke an **Oxe**, and the **Wolfe** become an unhurtfull neighbour to the **Lambe**, that **Egles** might be made innocent lyke **Doues**, and all that is sauadge lay downe his nature. But styll we see that **Bulles** be as much **Bulles** as ever they were, as full fatted as the **Bulles** of **Basan**. **Bores** be styll **bores**, **Buckes** ranke, **Egles** violent, **Bites** greedy, **Cripes** rauinous, **Coymoraunts** griple, the most of men lyke **Doyle** and **Mule**. This beastlinesse in men, is not consumed by preaching and teaching, and therefore **Christ** is not fed, the world is this waye fatte styll, and therefore **Christ** is leane styll. The fatter the one, the leaner the other. I speake now of the world, and beastly worldlings, **Bulles**, **Buckes**, and **Bores**, **Egles**, **Cripes**, **Bites**, and all ye haggard byrdes of rauine, turne not. O turne not, as in **Ouids** **Metamorphosis**, out of men into beastes, but returne ye out of beastes into men: suffer ye **Christ**, & **Christes** godlie **Prophets**, to fede vpon your fleshe, and eate vp your vile vices: conforme your selues, to the forme of the doctrine of y^e **Gospel** of **Christ** **Iesus**: suffer your bodies to be chaikened, and to be brought vnder into seruitude. I wil tel you that which is true to be told. Gods heauen is a coluer house, it is not a roome for **Egles**, for **Cripes**, for **Coymoraunts**, &c: It is a caule for **Sheepe**, and not a stauile for **Bulles**, not a pale

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a pale for Buckes, not a kye for Bozes, *Talium enim non est regnum celorum*: For such truly the roome of heauen serueth not.

Againe, Chryste is fedde with iustice and righteounesse, with good life and true Religion. So **G O D** is called an husbandman that planted a Vine, and thought to haue dronke of the Wine, but the Wine brought forth sower Grapes. Let no man deceyue himselfe: leude faith, and lose lyfe is yll grapes and sower grapes. Let vs then bring forth good grapes, and grapes of repentance, grapes to feede God, and grapes to content God, or els short wordes will come vpon vs: a hatchet and a fyre, a hatchet and a fyre. Euerie tree that bringeth not forth good fruite, shall be cutte vp and cast into the fyre. Our beloued Chryste is drie for good lyfe, giue him not sower grapes. He is drie, clappe him not on the lippes with eyll and gaule. He is hungrie for iustice, as Amos sayth: Turne not iustice into woormewood. Sower grapes are not delicate to man, nor Idolatrie to God. Eyll is bytter drinke to man, and euill lyfe is to God. Woormewood is bitter to man, and so is iniustice to God. And yet Chryste is fedde another thyrd waye, or rather was fedde, or rather is, and was fedde, as when hee was at feastes, and when hee was with his Disciples: so when he cursed the figge tree: but that hunger of his is now feyledone, and as hee sayth by his Prophete: *Si esuriereo non dicam tibi*: If I should happe to be hungrie (people) I would not tell thee.

Psal. 50.

Then

A Sermon preached

Then howe is he nowe hungrie, and howe is he now to be releued? He is hungrie in his needy Ministers, in sœlie destitute Orphanes, and in impotent poore creatures. He that receybeth those, receybeth Christe. He that slaketh theyr hunger, slaketh Christes hunger. He that quen- cheth theyr thurst, quencheth the thurst of Christe the beloued.

Touching Gods Ministers in these dayes, be- nefactors in olde tyme haue had towarde them a most lyberall deuotion: and herebpon it com- meth to passe, that though very much hath bene withdrauene, yet somewhat remayneth: yet I do not say that Christe in this kinde of people is now specially hungrie. Howbeit I am not igno- raunt that many a poore Minister of these times, is lyke Elizas. He had not pen, nor incke, nor tæble, nor candledicke, but as his hostesse alowed him, and these poore Gods men must be helpe d by theyr hoste or hostesse, or one frend or other with coate, and cappe, and cuppe, and candle, and stu- die, and tæble, or els they shall be altogether har- borlesse and helpelesse. And needes must I fur- ther yet saye, that in many a poore scholler of the Vniuersities, Christe himselte is full of hunger and necessitie. These be the noble sonnes of the Prophets, & most apt of all others to be builders of Gods temple: yet haue I seen many a god wit, many a long day, kept lowe & leane, to be made broken with hunger, & abiect with pouerty. I do not now know y liberalite of this Citie towards both those places: Onely this can I say, that lesse then

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then the tenth part of that which is nothing but surfit and sickness to the great excessive eaters of this towne, would cherish and cheere vp hungrie and thirsty Christe, in those his hungerstarued members right well.

Touching the hunger of Orphans, and such as be fatherlesse, I doe not thinke but that it is very great, and I haue no great hope that it will be much lesse: The fathers themselues in this world haue much a doo to shift for themselues: therfore it must needs be the condition of these poore sely ones to hunger, to thyrst, to pine, and to starue. Yet the example of this good gentleman Alderman Dabbes, and his euer laudable goodnesse to This lytle poore people, was likely to haue stirred vp many after this tyme, to haue done the lyke. But I trow, for all that we can preach and exhort, it will be true, that when the Sonne of man cometh, there will be but lyttle faith, and litle good works too. This man in these Orphans hath clad Christe and fed Christe. She that shed oyle vpon Christes head, shall haue a good name, wheresoeuer the Gospell goeth, and the shedding of this relesse vpon Christes members is a thing of fame, and very woorthy of standing memory.

Concerning impotent persons, and poore in generall, though many Hospitalles haue bene for them erected, and her Maestie, & her Maesties Councel, haue had by one Acte of Parliament, to theyr relesse a goodlie respect, yet Christ this way and in this people, is more hungrie then Lazarus, and more neddie then Irus.

And

The voices
of Christes
Hospitall.

A Sermon preached

The beg-
gars outcry
or rather
the outcry
of the beg-
gers wron-
ges.

And as the Scripture sayth : Abels bloodshed
cryed to God : so me thinke the hunger of this
hungerstarved generation , should crie aloud to
God. And if they will turne ower to me the per-
manship, or embite ment of theyr bitter eyclama-
tion, me thinke I could for their purpose contrine
no moze fitly, then in these wordes, and thus: Lord
we doe heare and vnderstande, that the earth is
thine, and the fulnesse thereof. And though it be
that we deserue no moze then we haue, yet turne
downe thine eye , and doo but see what manner
men they bee , whome thou hast blessed with
wealth , howe they grope theyr soules with rest,
and how they eat theyr bread alone. Why Lord?
Here is no Abraham to entertayne thy messen-
gers , nor Lot to compell thy Ministers to come
in : but many a ritch glutton to make fast the
doores vpon them, and to cause them to keepe with-
out . The Prophet Elias, lacketh his hostesse of
Sarepta. The Prophet Elizas, lacketh his hostesse
the Humanite . Paule cannot finde the Purpu-
riss, nor Peter the Currier: Iob we haue not, nor
Toby we finde not : Captaine Cornelius is a
blacke Swanne in this generation : here is no
Phillippe to feast the poore , but eche ritch glut-
ton dooth giue entertainment to his equall or
better : no Martha is there to giue thee curtille
entertainment , nor Marie to polioze any thing
that swete is vpon thy heade . Lazarus lyeth
styll before the doores , and cannot with long
loude crying , come by the crommes of theyr ta-
bles . In vs Lord thou art daye and night tumb-
led

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bled myserable befoze they doze: In vs the
downe bed pillowes are hard pavement stones:
the warmth is hayle, snowe, and what so falleth
from heauen: the wealth is want: the fode is hū-
ger. Cruely, this land is a land of no charity, for
euery purpose they deuise, good Lorde, to make
haucke of all thinges, that we may be relæued
with nothing. Haucke in theyr owne apparell,
theyr wiues, children, and seruauntes apparell,
outragious haucke in theyr diets, yea, too much
haucke too many wayes. Theyr hoxles chere
and spewe vppon golde and syluer, and theyr
spules goe vnder rich beluette. Dogges are
deare vnto them, and fede much daintilie.
Courses and kites, coste them many a rounde
pound. There is none but the gailestie knoweth
all thinges, that knoweth all theyr hauckes and
vaine expenses, so that we can get nothing: spe-
cially, good Lorde, O good Lorde, this London
people, though it drawe nere thee with leppes,
and haue a name to liue, yet hath it a most flin-
tie and vncircumcised heart, and is in deede a
people of no bowels. Lord here is the rich glut-
ton to be seene by and downe, and round about
the towne. Here is scarce any thing in the vpper
sorte, but many a folishe Naball scraping and
scratching, eating and drinkeing, and sodetulle
and vnworthely dyng. The eyes of Iuda were
sayd to be redde with drinkeing, but much of this
people haue theyr whole faces fyre red with con-
tinual quaffing, and carousing. Sodome and Go-
morra were sayde to be full of Bread, but these
Londo.

A Sermon preached

Londoners are moze then full, for they are euen
bursten with banquetting, and soze and sicke
with surfetting. Lord thou whistlest to them,
and they heare thee not, thou sendest thy plague
amongst them, and they minde thee not. Lord we
are leane, Lord we are faint, Lord we are mys-
erable. Lord we are thy members: Lord therfore
thou art leane, Lord thou art faint, Lord thou art
miserable: yse good Lord, arise, and iudge thine
owne cause. And thus much of Christ a beggar,
in these beggars. And now will I speake of
Christe a Like gatherer.

And to gather vp Lilies.

Of gathering of Lilies, many thinges may be
spoken many wayes. And what Lilies doight-
ie in this place, I am to say as befoze: that when
the beloued goeth doونه into his spicerie, to be
fed in the Oxchardes and to gather Lilies, is no
moze but that he goeth to be refreshed in þe earth.
Whobett the Fathers haue made a further pro-
cesse in this matter, and some yeld one sence, and
some another. But for my selfe I would not for
any thing rehearse opinions vpon opinions, and
notes vpon opinions, & exhortations vpon notes,
for that would be now long and wearisome: only
I wil say something of one expolitio, which Rab-
bi Iarhi and S. Bernard do seme to embrace: that
is, to gather vp Lilies, is to gather vp men: and
yet euen in this one expolitio, retheth to be han-
dled that Christe is a gatherer, & men be flowers.
If Christe be a gatherer, then is he no disperter.

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In deede it is meete that the Shepheard should gather his sheepe, and the hen her chickens, and the husband man the graine into the barne. Euen so the Prophet Ezechiel sayth. That Christ should gather his sheepe out of all landes, and gather them into their owne land. So doth hee himselfe say with an affection of most deepe loue: O Ierusalem, Ierusalem, how often would I haue gathered thee together, as the henne gathereth her chickens vnder her wing, and thou wouldest not. And as Lilies growe dispersed here one, and there one: so good men growe rare and thinne. And as Christ picketh Lilies from among thornes (for they growe among thornes:) so picked he Abraham from the thornes of Chalde, Iob from the Hittites, Hiram from the Tyrians, Naaman from the Sirians, the Nininites from the Assyrians. Lilies grow rare, and good men growe rarer: Lilies amongst thornes, and good men amongst thornes. And as the gathering of Lilies and men bee like: so men and Lilies be very like. I will speake a thing of marueylous troth: A man is but a Lily the pride and glozy of man is but the pride and glozy of a Lily. Salomon is a Lilye, King Salomon is a Lily, King Salomon in all hys glozy is a Lilye, King Salomō in al his glozy is a Lily. Sons of vanity to who it is delightful to haue fethers to daunce in your tops as big as Ajax shelde, to haue your headsturkish, & your backes spanish, your wastes Italian, and your fete Venetian, with such a world of your hosen glozy about your loynes.

Ezech. 34,

A man
A Lily.

Pride dashed.

J. i.

Sonnes

A Sermon preached

Sonnes I(say) of vanity, ye are but Lilies. Salomon in all his glozy is but a Lily. Salomon in hys worst workeday apparell, is better then the best of you all. Salomon in hys best holyday apparell, is not so bzane as a Lily: ye therefore in the huffe of your ruffe are nothing comparable to a Lily, no not to a fælde Lily. Daughters of vnaity, and dames of delicacy, ye thinke it fine and featous to be called roses: primroses, and Lilies: and in dede it is true, in respectes you are roses, primroses and Lilies. When ye haue gotten all vpon your heads & backes which English soile doth yeld, and many a marchaunt hath fetched full farre, when all your taylozs haue broken their bzaines about contriuing of fozmes, & fashions, yet the are ye nothing so trickly trime, as the Lily. The best of yee all in all your best bzauery, is not like to a fælde Lily, which happily to morowe is pluckt vp, and flung into the furnace. Pricke and prune your selues to the day of dome, yee will neuer bee like to the fælde Lily. For the Lily of this our fleshe is not so godly gay, as the Lily of grasse: otherwise & in many imperfections wee are very perfect, and true Lilies. The Lily of grasse shooteth vp for a time, but then he layeth downe his toppe, and is made euen to the floore. The Lily of flesh flourisheth for a time, but then by houering death hee is taught to poze vpon the ground, and to let downe his toppe like a Lily. The wrath of winter doth conquer & kill the Lily of grasse: there be moe then many occasions to vanquish & kill the

Lily

at S. Maries Spittle

Lily of flesh. Barnad saith that there is a worme
that eateth by the roote of the Lily of grasse: each
Lily of flesh hath his worme and consumer. Iuli-
us Cæsar, Hercules, and Mahomet haue the fal-
ling sicknesse, Mœcenas hath a threë yeres age w,
Orestes hath frensy, Speusippus hath the palsey,
Heraclitus & Aristarcus the dropsey, Marcus Craf-
sus the stuffing in the head. Hieroboam the wi-
thered arme, Lazarus and Iob, biles and botches,
Aristotle and euill stomack, Euripides putrifac-
tion of louniges, Coruinus the lethargien, Ana-
crion lacke of sleepe. Agelilaus and Ptolomeus
the gout, Naaman and Mary the leprosy. But
what doe I say that euery Lily of flesh hath his
worme and consumer, sithens I may truely say
that euery part of euery Lily of flesh hath his di-
uers wormes and consumers. The head hath the
Apoplexia, the *Epilepria*, and the turnabout sick-
nesse, the eyes haue the *Ophthalmia* and the *Mis-
grim*, the necke hath the *Walsey*, and the conuul-
sion, the nose hath the *Polipus*, the pallas hath the
Unula, the gummes haue the *Canker*, & teeth haue
the toothach, the throte hath the *Angine*, the
tongue hath blisters and swelling, the stomacke,
hathe & motine cause of the cardiacall passion, &
murdering retornes (the *studetes* sicknesse), the
sides haue colikes, stiches & pricking plurisies,
the raines haue the stone, the legs haue dropries
and crampes, the feete and hands haue the knob-
bed gout. Besides & the lily of flesh hath wormes
of minde & wormes of conscience, many wormes
& soze wormes. The Lily of grasse hath his owne
F, ii. worme,

A Sermon preached

woyme, and the Lily of flesh hath his thousand
woymes: y^e Lily of grasse can not liue from y^e one
woyme, but will be smitten of it, noz the Lily of
flesh shall scape all these woymes. Againe, all the
grasse Lilies are dead and gon that haue growe
on the face of the earth, and all flesh Lilies are
dead that liued vpon this earth. Abraham Gods
freend, and Noah that walked with God, Aaron
full of dignitty, and Moses full of authori ty, holy
Melchisedech, and iust Iob, streng Sampson, and
huge Ogge, haunting Goliath, and disdainfull
Senacharib, faire Absolon, and sweete louely
Ionathas, wise Salomon, rich Cræsus, and welthy
Crassus, lucky Pompey, victorious Iulius, royall
Augustus, & triuphant Emilius, all these haue had
a time like a Lily, and died in time like a Lily.

They haue had the spring of their budding,
and the sommer of their blossoming they haue
likewise come to the Autume of their parching,
and the winter of their perishing. O all ye, all ye
men, that drawe breath vnder the cope of the
skyes, ye spring vp like Lilies, and goe downe
like Lilies, ye flourish like Lilies, and deflower
like Lilies, Pindarus sayd thys, *Mammea,*
Mammea, Mammea, Jeremy cryed thys, *Earth,*
Earth, Earth: so I, Lilies, Lilies, Lilies, and the
second time Lilies, Lilies, Lilies, and for that I
would haue it remembred, I cry againe, Lilies,
Lilies, Lilies, and then thus, O men, O Lilies,
O me, O Lilies, O men, O Lilies, O fieldgrasse,
O flowers of decay. Yet came Christ among
such Lilies to gather vp flæting such flowers
of

at S. Maries Spittle.

of flesh and to be conuersant among his spicery.

The duety of the world and Church is, that when they are tolde where he is, they should make after him and seeke him. He is not now in the spicery and Lilies of this earth, that is, among the sonnes of men: he is not in personall presence, as the Papistes or Vbiquitaries sayne him, but he hath ouertaken the heights of heauen, and standes where Steuen sawe him, and where Esay sawe him, among Angels and Archangels: all the glorious millions of his saints, him selfe more then most glorious. There seeke him, seeke him, there the world and together make after him. And in deed some part of the world doth seeke Christ, and are in a kind of quest and enquirie of Christ, but not in a like sezt and after one fashien: some seeke him with staues, and with lanternes, like the villanous Iewes to beate him and buffet him, to canuas him and kill him. So seeke the Lord Christ the Spanish Inquisitors with staues and with tormentes: So many a proud Nemrod doth hunt thee, and seeke thee. Agayne, some seeke him lyke Iudas for money and for wealth, and to get bauntage by theyr seeking: but (Lord Jesus) those or shal neuer finde thee, or be flunge flat on their backes when they finde thee. And yet (Lord) too, there is an other kinde of people that seeke thee. Lord we read that Ioseph and Mary did seeke thee *Dolentes*, that is, Mourning: so wee seeke thee in these dayes of teares, agayne so many daungers, against so many opprobries, in so diuelish a generation, in so

A Sermon preached

Salomon.

combersome a world, in so straight a way in such contrary lawe of our members and of our spirits in such haling backe of the worlde and worlde lyfe frendship, that *dolentes querimus te*, (alas good Lord) with great hart bzeake, wee seeke thee. Lord giue strength to our faith and kindle courage in vs, to make after thee and seeke thee. Lord if we seeke thee, thou hast promised we shall finde thee, all thy wordes are truth it selfe, therefore we will make after thee and seeke thee. Wee read that Ioseph and Mary sought thee with sorrow, but found thee with ioy. We knowe (Lord) that the griefes of this iourney are nothing wor thy the ioyes that thou yeldest to them that haue found thee. He y haue his eares full of the world, and his armes full of the world, and his belly full of the world, and his eyes full of the world, and all the best pleasing pleasures in the world, he hath cryed out against them, vanity of vanities, and all is but vanitie. O Lord, all other thoughtes are vaine, and most extreamie vaine. O thou onely worthy to be sought, and none but thou worthy to be found, height nor depth, heate nor colde, edge nor poynt of sword, foe nor frend shall neuer preuaile against vs, but wee will make after thee and seeke thee. O that wee may finde thee: graunt (O good Lord) that wee may finde thee. Hee that hath found thee, hath founde the Shiloh and Messias of the whole worlde: hee hath found the Lyon of the tribe of Iudah, that is able to master all the beastes of the fielde: hee hath founde a rocke, a buckler, a shield, and a

hozne

at S. Maries Spittle.

hozne of health, and one that wil lift vp his head,
so that he neede to feare foes no moze: hee hath
founde that pearle which a wise man would sell
all that hee hath to buy, so that hee neede to be-
stowe his looue vppon, no felwell els any moze:
hee hath found the Lambe, after whom hee shall
for ever walke in innocency in whyte apparell,
so that hee shall not bee troubled with rebellious
motions of his fleshe any moze. He hath found
the healthfull tre of lyfe, in the middelt of Pa-
radyse, so that hee shall not see death any moze:
hee hath founde him, out of whose belly gush
floodes of life yea lding waters, so that hee shall
not bee a dze any moze: he hath founde him that
wyll wype away all teares and all infirmities,
so that he neede not to bee drouse and heauy any
moze: hee hath founde hys owne wisdom, hys
owne sanctification, his owne Justice: hee hath
founde the strong God, the onely wyse God, the
Lorde of woordes, the Prince of peace, the father
of Eternitie, the glorious Angell of the great
Counsell, to whome, with God the Fa-
ther, and God the holy Ghost, three
persons and one God, be all honour
and dominion both now and
euermoze. Amen.

(.)

¶ The ende of the Sermon preached at S.
Maries Spittle, on Tuesday in Easter
weeke, 1570.

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¶ A Sermon preached at the
Court at Windsor, the eight
day of January. 1569.

Gen. 2.

*Erant uterque nudi, Adam &
Eua, & non erubescabant.*

They were both naked, *Adam*
and *Eue*, and blushed not.



The opening of this matter
(right honorable & good Christian
presence) I can not much speake,
except I should you tell a great
long story, howe y^e Adam and Eue
were first planted and placed in Paradise. What
a riche thing Paradise was, what a pleasaunt
thing it was, what safety Adam and Eue lived
in, what blessednesse they lived in, yea, and in so
great good case and integrity, that they being
even at the worst, that is, even starke naked, nor-
ded not to blushe. But neyther neede I say any
thing more, neither will I. And me thinke even
fitly enough of it selfe without further exposition,
my matter may suffer a diuision. And I knowe
no fitter diuision then if I should first speake (be-
cause y^e text saith: Adam and Eue were both na-
ked, and blushed not) first who was naked, then
what it is to be naked, and thirdly, the effects of
being naked. Which in a cleare and crimelesse
consci-
on.

An other Sermon

conscience, is, not to blushe, and in a criminous conscience, is, to blushe. Now, whē I come to tell who was naked, I say that Adam and Eue were naked, and I will not make one perticular treatise of Adam, and an other of Eue, but as the Scripture in the first Chapter of Genesis calleth the man and the woman Adam, and as they were man and wife together, so shal they be one together for me in this treatise. Or els, if I should talke both of Adam and Eue, and be but so large as I well mought, it would not be very well, for the season is very colde, and I most sickly to speake, and besides that our scantlyng to preach in the Court is a most short scantling. Now, if yee aske what it is to bee naked: I say it is to be without armour, it is to bee without apparell, and so sayth Chrysostome and so Musculus. The effectes of being naked, is to blush or not to blush, so sayth this text on one part, so sayth reason, and so sayth a Greeke Sophist wytyng hereupon. But before I shall procede to make further speech in this proceſse, I shall pray you most hartely to assist me with your deuoute prayers, to bee deliuered vp to the throne of our almighty father in heauen. In which prayer. &c.

Adam and Eue were bothe naked, and blushed not.

The first
part who is
naked,

Now, it is not to aske me who was naked, for I haue concluded to say that Adam was naked. And what is Adam to be expounded? Adam is

reddc

Preached at the Court.

redde earth, man is red earth. Here then falles
out to bee considered the basenesse and bad-
nesse of mans metall. Here then fynd in y very
thesholde of my Sermon, let vs see, that euen
as the earth by his naturall course is bozne
downwarde, and is lowest of all Elements:
so man bozne by the talent, and motion of his
fleshe, is beyond Hoyle and Spule, and is by the
Propheetes warned to learne wisdom by the
Swallowe, by the Ant, by the Spider, by the
Dre, by the Asse, and almost by all the beastes
in the fiede. Man is base earth. Dauid speaking
contemptuously of Gods enemies, likeneth the to
the dust before the face of the winde. The Pro-
phets to bring down y lookes of the prond world-
linges: do call them the sons of the earth. Dauid
saith, y their honor shall licke the dust. In Gene-
sis the most base and contemptible Serpent, to fill
him yet moze full of contempte, was enioyned
to eate the dust of the earth. Such base dust as is
giuen befoze the face of the winde, which the
ungodly do licke, which the Serpent doth eate,
euen such dust is Adam, such dust is man, such
dust are all men: and harken to it all men.
Riche men are riche dust, wise men wise dust,
worshipfull men worshipfull dust, honoura-
ble men honourable dust, maiesties dust,
excellent maiesties excellent duste. Serah
that had a thousande thousande men, and Xerxes
that made the Sea land with ships are bothe of
them dust. Alexander that called himselfe Gods
sonne, was dust, Senacherib that wrot himselfe
the

The base
nesse of
man.

All is dust.

An other Sermon

In this our
dust is much
misery.

the great king was dust. The Bishops of Rome
that wyte themselves, *Evangelici, doctores, discipuli,*
doctores, discipuli, discipuli, discipuli. All these be dust. The
Latine Doctors that call themselves authent-
cal doctors, magistral doctors, seraphicall doctors
& irrefragible doctors, dust. He of Rome that cal-
led him selfe most holy, most blessed, Gods vicar,
Christs pypfellow, more the a mere man, & ma-
ny great names dust. Man is dust al mē are dust.
And besides that all men bee dust, and base, and
bad dust, yet is there a further thing, that in this
dust of theyrs they are full of misery: And there-
fore whereas in the Hebrue tongue, a Wee hath
her name of the order of her working, and an A-
damant for strokes bearing, golde for beynge
pelowe, a Grasshopper for eatynge, a Lambe for
having soft wooll, a Dove for simplenesse, a Ser-
pent for curious marking, and an Ant for gnaw-
ing: Man hath but two names, and the one is A-
dam, that is, red earth: the other is Enoshe, that
is miserable. And so these fathers almost in y^e or-
der that I wil rehearse them, called their sonnes.
Seth called hys sonne Enoshe, that is misery. E-
noshe called his sonne Cainan, that is, lamenty-
on. Cainan called hys sonne Mathusalem, that
is, pearfyng death. Mathusalem called hys sonne
Lamech, that is pouerty. Lea called her sonne
Bononi, that is, my sadnesse. These foreelders
had foretasted in theyr owne bodes, the mis-
ryes of mans nature, and not doubtyng but
theyr sonnes should tast of the same, they shaped
them

Preached at the Court.

them names accordyng . But if men wyll not
believe by theyr owne experyence, that men are
mylerable, then let men listen to the voyces of
men. Abraham sayth now and then: *Domini tu
vivificasti me*: Lorde thou hast quickned me. If
Abraham were nowe and then quytined in hys
lyfe tyme: then Abraham through misery, was
nowe and then dead in hys lyfe time: then Abra-
ham had hys part of misery in hys lyfe time. Jas-
ther Iacob sayth: *Dies mei pauci sunt & mali*. i. My
yeeres are but a fewe, and those full of misery.
Dauid calleth himselfe a dead dogge, the sonne
of death, a woyme and no man, a wretch, and one
that is crooked even to the ende: one that hath
hys loynes full of illusions, and no health in all
his fleshe . And generally of mans misery hee
saith: The dayes of our yeeres in them selues are
three score and ten yeeres: but if one rubbe out
whylest fourescore, whatsoeuer is more, it is but
trauell and sorowe . Iesus the sonne of Sirach,
pronounceth in many wordes vpon mans mi-
sery, but I wyll make them short. *Occupatio
magna* (sayth he) *creata est omnibus hominibus*. &c.
It is a great a doo that all mē haue in this world
and an heauy yoke there is vpon all the sonnes
of Adam, euen from that day, that a man com-
meth out of his mothers wombe, vntill that day
that a man returne vnto his common mother
the earth: from him that weareth purple, and
beareth the crowne, downe to him that is clad
with meanest apparell, there is nothing but gar-
boyle and ruffle, and hoystring, and lingring
wrath,

Eccles, 40.

An other Sermon

wrath, and feare of death, and death it selfe, and hunger, and many a whippe of God. Salomon sayd, that he was wery of his lyfe, because that all that euer he sawe vnder the Sunne, was nothing but vanity, and græse of the ghost, Iob sayed, that he had vayne dayes, and toyle some nightes: When I sleepe (saith he) I say, when shall I rise? And then againe must I looke for night, and bee filled with sorrow, whilst it bee darke. The Prophet Elias saith: I haue liued enough, I pray thee lord take away my life. Ionas sayth: It is better for me to dye, then to liue. Ieremy cursed the day that he was bozne. Our Sauiour Christ was sene often to weepe, but neuer to laugh. Paule sayd: Miserable man that I am, who shall deliuer mee from the prison of this death? Augustine telleth of pittifull tragedies past in his youth, whilst he and his mother Monacha wandzed vp and downe. Hierome wytyng of hys lyfe with his Monckes, sayth, that there was sorowes in hys face, and sickles from hys lippes, with continuall sorowe. Origene is thought of some to haue dyed for pure hartie sorow. Basil was made olde and vnprofitable befoze his tyme, for Gods Church, for trauell, and for sorow. Chrysostome calleth the daies of his life, the dayes of his sorowe. Nazianzene saith in his Epigrammes, that his carthly body did beare down his heavenly soule and asketh wherefoze his mother did bzing him forth into so black & miserable a day. Barnard in his second booke of consideratiō wytyeth on this fashion:

Preached at the Court.

saith: Considerati quid sis occurrit tibi homo nudus et pauper. &c. Considering with thy selfe what thou art, there comes before thine eyes a man, naked, poore, and miserable, mourning that he is a man, blushing that he is naked, weeping that he was borne of a woman, for therefore he was a sinner, liuing a short tyme, and therefore he is fearefull, replenished with many miseries and therefore he weepeth and is a wretch. And verely and in deede he is full of many and manifold miseries: the miseries of the body, the miseries of the heart, miseries in dooing, miseries in suffering, miseries whilest he waketh, miseries whilest he slepeth, misery it is, to what so euer he turnes him selfe. Alas, alas, every sonne of Adam is but too much miserable. Neyther can Adam, or Adams sonnes continue, yet, or goe on in this misery, but they must be deliuered of that base and bad earth, and of this misery: that though they of their owne folly did delight in it, yet it must needs be so, that there must be a seperation. All is misery that they doo enioy, neyther can they long enioy that misery. They are ashes and they must returne againe to ashes. Iob saith: that our house of clay, and our foundation of earth must be broken vp. Paule very learnedly dooth call the day of hys death the day of hys dissolution. Dauid saith: that a man must goe agayne into hys dust. Dauid dyinge saith: I doo goe the way of all earth. And doo not thinke that because I say Adam is redde earth, and it is sayd that Adam

Man can
not continue
in his
base misery.

An other Sermon

Man can
not conti-
nue in his
base misery.

Adam is Ashes, and shall returne into ashes, therefore none but red earth, and red men shall dye. Of a truth it is so that Adam (that is redde earth) and Melancthon (that is blacke earth) and Leucthon (that is white earth) must dye too. They must all learne to treade the way of all earthes. Hea (Madams) thinke it to be as I say. Red earth, blacke earth, and white earth must goe Dauids way. Hea verely rossall coulours, and crymson chokes must goe Dauids way, must goe the way of all earthes. Thinke vpon your death and vpon the next lyfe for ye must dye, ye dye, there is no remedy. David and Iob prayed God to remember them, because they were earth and ashes, God himselte doth pray, and warne this forgetfull world to remember them selues, that they are earth and ashes. It is sayd: remem- ber thy last end, and thou shalt not sinne euer lastingly. But I warne men to remember theyr beginning, and they shall not sin euerlastingly. For then they shall bee burthened with the remembraunce of the basenesse, and badnes of their mettall: they shall be burthened with the remembraunce of the misery in their base, and bad mettall, and so be diuened for reliefe to Christ the refresher, and all that come vnto him bee will not cast them out, and thus much vpon that point, who was naked.

Now, let me say a while, what it is to be naked. It is, as I sayd, to be without weapon, to be without weede. So was Adam in his first state, so was Adam in his best state. And here the

Preached at the Court.

the Anabaptistes (a people full of frensie & furoꝝ) would be glad to helpe themselves in theyꝝ fan-
 sie, that no man ought to weare weapon, because
 that Adam in state of innocencie woꝝe not wea-
 pon. And besides that, that they haue this argu-
 ment, lest they should seeme to be empty handed,
 they alledge further reasons of this probation: as
 thus out of Esay: Mine is the vengeance, and I
 will requite them. Againe, out of the sayd Esay:
 that Christs kingdome is like the waters Shiloah,
 which waters do run quietly and without
 hurly burly. Againe, out of Micha: That speares
 shalbe turned into shares, and swords into mat-
 tockes. Againe, out of our Saniour Christs: If a-
 ny man giue thee a blowe on the right side,
 turne thou the left side. Againe: He that smy-
 teth with the sword, must perish with the sword.
 Againe: Let not the cockle be pulled out, tyll
 the haruest tyme. Againe, out of S. Paule: Our
 weapons are spirituall weapons. But ye shall
 haue answer to these arguments, out of Augu-
 stine to Marcellinus in the fift Epistle, and to
 Faustus Manichæus, in the 22. booke, and in Chri-
 sostome vpon these woꝝdes: Doo not resist the
 euill. For I cannot now my selfe stand vpon
 them, and these reasoners themselves are so vn-
 reasonable, & so void of all credite, that to name
 them and theyꝝ arguments, is to discredite them
 and theyꝝ arguments. And in dede it is easie to
 proue the contrarie doctrine to theyꝝ. For Ce-
 lestiastes sayth: *Tempus belli, & tempus pacis.* A
 tyme of warre, and a tyme of peace. David sayth

The Ana-
 baptistes
 reasoning
 against
 warre.

Reasons
 for warre.

An other Sermon

Psal, 144.

in the 144. Psalm: Blessed is God which reacheth my hands to fight, and my fingers to battaile. Dauids fingers were fighting fingers, yet Dauids fingers were holy fingers. In the booke of Kinges, David sayth to Saule: Thou fightest the Lordes battailes. And Abigail sayth to David: Thou fightest the Lordes battailes. If some warres be Gods warres, then all warres are not forbidden. The Baptist dooth seeme to allow of Souldiers, for he giueth them rules of lyfe, as that they should smyte no man, and that they should be content with theyr owne wages. Paule would haue himselfe led to Cesaria, by strength of Souldiers. Our Saviour dooth say: Giue vnto Cæsar that which is Cæsars. That which was giuen to Cæsar, was tribute giuen to his Souldiers, as Augustine dooth often saye. Now, reasons why there should be weapons, there be many. But this is the special reason which the Canons, where euerie man weareth a weapon, alledge for theyr so doing: that the Magistrate, and countrey may be assisted and defended. And if it be so, that euerie man do weare weapon, and ought to weare weapon for the Magistrate, and ought not onely to weare it, but also to draw it at the Magistrates voice, and to do as it is sayde in the thirde Booke and fourth Chapter of Esdras: If the King alone say, doo kill, they doo kill. If he say, doo forgiue, they doo forgiue. If he say smite, they doo smite. If he say bannish, they doo bannish. If he say, cut vp, they do cut vp. I say, if the people ought thus to do for the Prince and

Preached at the Court.

and Magistrate, to drawe theyr weapon in his
cause, & to lay downe theyr lyfe at his foote: how
much more ought the Magistrate for his owne
cause, and for all theyr causes, to beare weapon, &
not to beare it in vaine: but to purpose. For some
one stroke, at some one time, to some one person,
from the Princes hand, doth let many thousands
of buffetes and blowes, which otherwise must be
dealt els where, beare them off who can. But
they will tel me, which they tel the Prince com-
monly, that shee hath a goodly amiable name for
mildnesse, & that now to drawe the sword in this
sort, were the losse of that commendation. It is
to be hoped that notwithstanding the loue, and
delight in names and titles, that the Prince wil
doo no more, then that which by Gods worde
shee can, and to the health of her selfe, and her
countrey shee may. These great meruaillers at
mildnesse, must remember that mildnes to some
is oft tymes vnmildnesse, and cruelty to many o-
ther. And I dare warrant the Prince this, be-
fore God and man, that it is both good pollicy,
and good Diuinitie, to punish Gods enemies, and
her enemies: and that her Maiestie punishing
euen to the vttermost Gods enemies, shall ne-
uerthelesse by Gods worde, retayne the name of
a milde, and mercifull Prince. Shee maye be
iust and seuer, and yet shee maye be mercifull
and milde: this is it that I will defend. It is
good pollicie to punish them, as I thinke. Vhi-
ses, in whome the Poets did sayne to be a whole
forme of pollicie, when Troie was taken, and

Pollicy and
Diuinitie
would haue
misdooers
punished.

G.ii.

Andro.

An other Sermon

Andromacha mother to Astianax, was a great
 Inter, that the boy should not be cast down head-
 long from the Turrets toppe, and that he should
 not be put to death. Of truch woman (sayde he)
 thy teares do moue me much, but yet the teares
 of all my countrey women, ought to moue me
 more, to whomethis boye in tyme maye bring
 much indamagement. In this saying is two ar-
 gumentes: the one: the teares ought to moue
 moze: the other: the teares of countrey folkes
 then of forriners, of true subiectes, then of false
 rebels. Thus thought Vlisses, thus thought wise
 Vlisses. It is to be thought, that now to her Husb-
 ande there will be mourning and moning for hus-
 bands & sonnes, for kinsemen, and friends, mens
 eyes will be moysted with teares, and womens
 cheekes will be bedewed: but the Prince shal do
 well to remember that Vlisses sayd: The teares
 of moe, ought to moue moze, & a greater regard
 ought to be had to the teares of those that be loy-
 al and subiect, then of those that be stubberne and
 rebellious. And as it is good pollicie to punishe
 this mistrued folke: so it is good Diuinitie. Ar-
 taxerxes wryteth to Esdras after this sort: *Omni*
qui non fecerit legem Dei tui et legem regis diligen-
ter. &c. Whosoever (Esdras sayth) dooth not the
 will of thy God, and of the king with diligence,
 let him haue iudgement without delaye, whe-
 ther it be vnto death, or to be rooted out, or to
 haue his goodes confiscate, or to be put in pri-
 son. Prison was the least punishment, that Es-
 dras should put them to: Prison is the greatest
 punish-

1. Esd. 7.

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Preached at the Court.

punishment that we can get them too, yea, and so easie, and so gentle a kinde of prisonment, that it is much better and wealthier then many of our liberties.

And now to speake of that, that the Prince may be iust in punishing, & yet be kyll called a milde, & merciful Prince, it is sayd of David: Lord remember David, and all his mildnesse. Yet in the tenth Psalm, the sayd David doth saye: In the morning I did kyll all the sinners of the earth, that I might destroy from the cittie of God, all that doo euill.

The Prince may punish iustly, and yet be mild and mercifull.

Psal. 101.

David destroyed all Gods enemies: her Spaieskie hath destroyed none of Gods enemies. David did it in the morning of his kingdome: it is now farre south dayes since her Spaieskie began to raigne, and yet it is undone. David thus doing, was a man according to Gods heart. Let no Prince looke to haue Gods heart, if he do contrarie to David. And if a Prince lose Gods heart, he loseth more then mans heart can thinke. It is sayde of Moses, that he was the most milde of all men that ever taried in the earth, yet Moses kylled an Egyptian, that molested his countrey men: and Moses, when the golden Calfe of idolatrie was created, willed them to arme theyr handes, and to hide theyr swordes in the flesh of theyr nere kinsmen, and to make haucke of theyr liues: And so there was killed thre thousand, and Moses sayd, they had made holy theyr handes to Gods. The mildest man that ever was in the world, thus behaued himselfe to Gods enemies, and notwithstanding, the iust punishment

G. ly.

nishment

An other Sermon

nishment of all these Idolaters, Moses shall ever keepe still his prayle, and be called iustlie mylde Moses.

Salomon that was so milde in his lawes: and so milde in his lawes, when as an euil haughty hated subiect, named Adoniah, thzough feasting and banqueting, & popular behaviour, had strengthned himself in frændships, & partly thzough kinsmen, & partly thzough frændships, being drawne into a great spirite, to gape for the Crowne, had gotten the Kings owne mother to speake for him to marrie the Sunamite, by whome hee might make tittle to the Crowne: then mild Salomon thus answered his mother: God doo so, and so to me, if Adoniah haue not spoken this word against his owne life. Now therefore, as the Lord liueth, which ordained mee, and set mee on the seas of Dauid my father, and made me an house, as he promised. Adoniah shall die this day. And he sent by the hand of Banaiah, the sonne of Iehoiada, and he smote him that he died. Salomon cannot abide that Abisag should be asked to wife for Adoniah: For, giue him that wife, and giue him Salomons kingdome. Abisag is no wife for Adoniah. Thus, Salomon was wise, yet Salomon could punish. King Dauid himselfe sayth, that his long should be of mercy and iudgement: so that, that musicke standeth vpon two strings, nreep the one, and iudgement the other. King Dauid touched both the stringes, and stroke them both, and therefore in his regiment there was a good musicke. Our Prince hath yet but stroken the

3. Reg. 2.

Psal. 101.

Preached at the Court.

the one string, and plaid upon mercy: but if she would now strike upon both the strings, and let her song be of mercie, and iudgement: then there would be a goodly musick in her regiment, and all things would be in a much better tune then now they are. Saint Ambrose in his booke of Offices sayth: *Beatus qui tenet mansuetudinem, et rigorem, &c.* Blessed is he that keepeth both mildnesse & rigorous iustice, that by the meanes of one, innocencie be not oppressed, and by the meanes of the other, discipline be kept. Gregorie sayth: Let so rigour rule mildnesse, and so In his Mor. myldenesse beautifie rigour: let the one so take ralles. his commendation from the other, that neither rigour be too rigorous, nor mildnesse to loose. Though I doo not lyke the Councell of Trent, nor can speake any great good of the Bishoppe of Bipont, because he is Papisticall, yet for the erection of straight iustice, doubtlesse hee spake there thus very wisely: Where (sayeth hee) seueritie goeth in loosenesse, there edifying goeth into destruction, custome into corruption, lawe into contempt, mercie to be laughed at, godlinesse into hypocrisie, preaching into silence, God into the Epicure, and the saueur of lyfe into the saueur of death.

Nazianzene sayeth, that onelie force of discipline will compresse rebelles. And I do verilie thinke, that as Eleborus dooth best pouрге the head, Aloes the stomacke, Tamaris the spleene: so discipline, is the best pourger of the weale publique. Bensira an Hebzyician, in his morrall preceptes,

An other Sermon

*Northumb.
Westmerl.*

ceptes, sayth thus: Correct a wise man with a
nodde, and a foole with a clubbe. If these **Po-
tzen** rebelles had had any sober witte in theyr
head, by this tyme so many nobbes, and so many
nottes, would haue stayde them. But it is well
inough considered, I thinke, of those that haue
most cause to consider it, that noddng will not
serue, noz beeking will not serue, noz checking
will not serue, therefore it must be a clubbe, or it
must be an hatchette, or it must be an halter, or
something it must be, or els of a suretie some of
theyr heads will neuer be quiet. As it is true,
that two & two make foure, that when the Sun
is in the middell of the heauen, it is none tyme,
that enerie part of the cyzcle differreth equallie
from the center, that when the Sun ryseth, it is
morning: so it is infallible true, that no perfect
Papist, can be to any christian Prince a good sub-
iect.

The fyrst
reason,

Papists can
not be good
subiects.

The second

The thyrde.

Every one that is a good subiect, must be vpon
a right conscience, a good subiect. But all those of
the Papistrie haue theyr consciences sered with
that hote yron, wherof Paule speaketh, they haue
a dull and corrupt conscience: therefore they can
be no good subiects.

Againe, whosoever will be a subiect for consci-
ence sake, as all true subiectes must be, that con-
science must be enformed by the worde of God:
the Papistes are not enformed by Gods worde,
but falsely enformed: therefore they cannot be
true subiectes.

Againe, he cannot be a true subiect, that can
lose

Preached at the Court.

lose himselfe from his duety to his Prince when he lyst: but the Pope at all tymes will dispense with his, and discharge them of all dueties to all men: therefore they can be no good subiects, but by the Popes permission are subiects, or not subiectes, and playe at vnder and ouer, with theyz Princes as they lyst.

Againe: No man can serue two maisters. The Pope is one maister, and the Prince another (for theyz Lawes be in diuers pointes quite contrarie) therefore, he that will be a perfect Papist, must needes be an halting subiect to our Prince.

The fourth.

Againe, they holde this for infallible and vnflexible, that, *Fides non est seruanda cum hereticis* Troth is not to be kept with heretiques: But our Prince is a Gospel Prince, which they call an heretique: therefore they meane vnfallible not to keepe any troth with our Prince.

The fifth.

Againe, both they and we holde this, that none ought to keepe company with any excommunicate person. But her Maiesty her selfe is excommunicated by the Pope, & they thinke in conscience that the Pope cannot erre: therefore theyz conscience (whilst they are Papistes) will not let them thinke the Prince worthy of theyz company: then they will not be her subiectes, and her vassels, as in deede they ought to be.

The sixth.

The worst traytours to God, and most rebels to the Prince, are those Papistes. Vpon them therefore first, and principallie, let her drawe out her sword, and by Rensiras counsell, sith they be so

An other Sermon

so great soles, and wyl neuer learne they die-
tie, let them in Gods good name feele the punish-
ment of a clubbe, and hatchet, or an halter, and in
so dooing, I dare saye God shall be highly pleas-
ed. And thus much of being naked one way,
that is, to be without armour of bearing of wea-
pon: of fighting of the Prince, to drawe forth
her sward: that myldenesse and iustice maye
kisse one another, and be in one personage right
well, that pollicie and Diuinity, would haue
Gods and the Princes enimies punished: that
the Papists are those chiefe enimies, and therfore
first to be punished.

That Adam
was with-
out apparell.

And now will I speake that Adam was na-
ked without apparell. And here it shall not be
needfull to confute the Anabaptists, that would
hane men to go naked, because Adam was so in
the first and best state of man. I neede not to bur-
sie my selfe in this point, because our Saviour
himselfe went apparelled in this world: for we
reade of a woman that touched the hemme of his
garment. And Peter, lyke a good shamefast man,
when he had bene a fishing with his coate off, he
drest himselfe, and so came to our Saviour. The
vse of apparell is very lawfull, and the abuse ve-
ry vnlawfull. And because I do undertake to
speake of apparell, and in the Court, of apparell,
the Courte wyl looke that I should handle the
matter somewhat solemnly: but not hanging
on the courtes doome of Diuinitie, I wyl goe
forwarde (in deede) to speake of apparell: and
to beginne, I wyl diuide.

All

Preached at the Court.

All apparell is eyther Churchly, or ciuill: Touching Churchly apparell, after a fashon it is ordered. Touching ciuill apparell, it is eyther for warre, or peace. Warly apparel, I haue spoken of, in that braunch of my Sermon going before. Then, to speake of ciuill apparel, in peace: that is, eyther abroade, or here in the Princes house. To speake of apparel, or thinges abroade, as they doo not mooue the eye, because we see them not: so neyther commonly the minde, because wee marke them not. But to speake of thinges here present, as the eye doth see it, so happely by Gods grace your mindes will marke it.

And now I haue made but a pooze remainder to my selfe to speake of. For what haue I left my selfe to speake of? Against the abuse of apparel in the Princes house. And they make it doubtfull, whether I maye speake against that, or no. For all those that be in Kings houses, do account of themselves, as exempt persons from controlement of Preachers, and they wyl seeme to be priuiledged by the eleuenth Chapter of S. Mathewe, where it is sayde: They that weare

Apparell
deuided.

softe cloathing, are in Kings houses. But, me thinks our Sauour Christe himselfe, should not haue seemed to speake these wordes to serue theyr turne, that be in Kings houses. For me thinks he should reason thus: Iohn the Baptist eateth wilde honey, and is clad in hard apparell, and not such softe rayment as these tender courtlinges doe weare: therefore it is lykely that Iohn is no reede, but a constant man in religion.

Another

An other Sermon

An other argument maye be dyaune fittie, by this. Courtiers in Kinges houses, doe weare soft and delycate apparell, and fare not so hard, nor weare not so harde as Iohn dooth: therefore these mylkeops are lykely inough to proue reeds (if they come vnder duresse) and not harde rockes in Religion. If I reason with Christe, I may properly thus reason: & if I should reason without Christe, me thinke you Christians shoulde haue no further delyght to heare me reason. But let me take some further paine with the proposition. Those that be in Kinges houses, do weare soft apparell: ergo, they maye weare soft apparell. If those that be in the Kinges houses, be Logitians, they will neuer let this goe for an argument. For what an argument is this? It is woyme in a Kinges house: therefore it maye be woyme. Or thus: it is done in a Kinges house: therefore it maye be done. Many things haue bene doone: in Kinges houses, that might not be doone, and then this argument is naught.

Practises in
Kings hou-
ses, are not
presidentia.

In King Abimelechs house, Abraham so godly and worshipfull a Father, coulde scarcelie be admitted to the Kinges presence, to deliuer vp his wordes to the King himselfe, because peraduenture he had not courtly porte inough about him. In King Pharaos house, Ioseph sware by the lyfe of Pharao, and therefore it was lykely that the rest of the Courtiers, sware lassy oathes round about the Court. In another King Pharaos house, Iannes and Iambres inuenging and shouldered at the trueth, and were bozne out by the

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Preached at the Court.

the Courtiers to doo so styll. In King Alexanders house there was one Philalexander, and another, *philoxenus*, one loued Alexander well, the other loued the King, one loued the man well, the other the mans honoꝝ well: but he that loued the man well, bare downe him that loued the mans honour well, euen to the hard walles. In King Davids house, Ioab abused the Kings fauor to bzing in Absolon a rancke traytoꝝ, which after had lyke to haue been an vtter neckbzeake to the whole state. In King Ezechias house, Ezechias himselfe layd his heart to his golde, & thought it an heauens blisse to suruey his Ietuelles. In King Nabuchadnezers house, the dyet was so much, that Daniell was fayne to drawe himselfe a side to an other kinde of table. In King Achabbes house, the Prophet that came to giue the King counsell, was taken by the sleue, by one of the Courtiers, and demaunded in Gods name, who should make him the Kinges Counsellour.

And generallie in Kinges houses, of the Preachers this is true, which Martiall the Poet sayde of his frends. My freends, ye will not speake the trueth, and enbolden mee to speake the trueth. The trueth is this, that you cannot abide to heare the trueth. In King Herodes house, my Lady Herodiada, could commaunde halfe a Realme, for footing and frisking. Amos spake of those in Kinges houses in his sixt chapter, when he spake thus: Ye that sleepe in beddes of luorie, and playe the wantons on your couches,

The condition of all Preachers, that preach the trueth.

An other Sermon

Amos, 6.

ches: ye that warble to the tune of the Viall, and quaffe of wine by whole goblettes full: ye that supple your ioyntes with the best kinde of oyle, and haue no carke vppon the smart of Ioseph.

Courtiers.

In Kinges houses commonly be such kinde of personnes: sponges without iuice, clowds without raine, fountaynes without water, trees without fruite, merchauntes of wailesties bounties, make whiste Mamonistes, and mere Macheuallistes. In Kinges houses they doo, *Ducere diu suos in bonis, et in puncto descendunt ad infernum.* Which may be sayd thus: They sleepe soundly, and drinke profoundly, and goe to the deuyll soundly: and that is no lye. And thus much of softe apparell somewhat roughly. But, before I speake I cast it thus. That as Lyons cannot abyde to be looked at a squint, but with broad bent eyes, and full open lokes: so thought I of the Courtiers, and great personages in Kinges houses, who are very comparable to Lyons, that ye would not be verie well content to be touched with glances, and glaunces, which is, as it were to looke a squint at a Lyon: but with plaine and flat words and termes, which is, to looke broade, and full at a Lyon.

But to come backe againe to mine argument, it is woyme in Kinges houses: Ergo. it maye be woyme. Or it is doone in Kinges houses: therefore it may be doone. *Non homines, non Di, non concessere columnæ:* There is neyther God, nor man, nor good witty writing that wil graunt it.

How

Preached at the Court.

Notwithstanding, to those that be in Kinges houses, as in other things, so doo I likewise in apparell leaue an honour. But to speake some thing further of apparell in Kinges houses, eyther it is mans apparel, or womens apparel. Touching mans apparel, I will saye no more, but that which Tertullian sayde against the Gnostickes: *Nullum cultum male dictum inuenio nisi muliebrem in viro*: I finde no curst apparel, but womanishe apparel. And that which Bernard sayde of Monkes apparel, that will I saye of Courtiers apparel. They seeke not for profyte, but for pleasure, for heat, but for hew. This softnes of apparel dooth argue the softnes of theyr mindes. Now, in womens apparel there is much vanity. The prophet Esay reckneth vp theyr bracelets, and theyr musflers, & theyr headbands, theyr tablets, theyr bonnettes, theyr caringes, theyr nose iewellets, theyr bailes, theyr wimples, theyr crisping pins, theyr stomachers, theyr camrickes, theyr heads, & theyr lawnes. Many new names might be added in these dayes, according to the corruption of the tyme. But I wyll shew them of a better new apparel, and if they once take conceite in that, they wyll easely heare vs speake against these trifles, and esteeme them as trifles. And though it be but one sute of apparel, yet I wis it is better then all the gorgeous wareddrops that be here in the Quenes Court: and Tertullian hath shapd them that sute. In his booke of the attyre of women, he writeth thus: *Prodite vos feminae, &c.* Come ye forth ye women, hauing your beauties bettered

Mans apparel.

Womens apparel.

An other Sermon

bettered with the helpes and ornamentes of the Apostles, taking whitenesse of simplicitie, and rednesse of shamefastnesse, and hauing your eies painted with shamefastnesse, and your spirites with secrecie, putting into your eares the worde of GOD, tying to your neckes the yoke of Christe. Put vnder your neckes to your husbandes, and ye shalbe well apparelled. Haue alwaies what to doo in your handes, and fasten your feete at home, and ye shalbe better lyked of, then if ye were in golde. Clad your selues with the filke of sinceritie, with the fatten of sanctitie, with the purple of probitie: Thus prune and prike ye by your selues, and God him selfe shall become your paramour. Concerning both mennes and womens apparell, this may be sayde. Saint Paule sayth: God made meates, and God made the belly, and that God will destroy both the meates, and the bellie. So say I: God made apparell, and God made the backe, and he will destroye both the one and the other. Yea, those heades that are now to be seene, for they: tall and busby plumes, and that other set that haue fire freshe golden caules so sheene and glosing, giue me but an hundred yeres, nay, halfe an hundred yeres, and the earth will couer all these heads befoze me, and mine owne too. And thus much of apparell.

And now of the effectes of being naked, which is to blushe, or not to blushe. The cleare and crimelesse conscience doth not blushe. A criminous conscience, doth, or should blushe. So Adam
lyst

Preached at the Court.

afterward blushed, and the Publican durst not lift up his eyes. And Paule writeth of the sinnes of the Romaines: *In quibus nunc erubescitis*. For which sinnes ye Romaines doo now blushe. Iesus the son of Sirach saith, that wee should blushe of whooredome befoze father and mother, to make a lye befoze a Prince, to sinne befoze the people, to offend befoze the congregation, to doo vnrighteously befoze a companyon or frend, to bee reproued for giuing or taking, to lye with a mans elboes vpon the bread, not to salute one that hath saluted, to looke vpon harlots, to turne away thy face from thy kinsmen, to looke vpon other mens wiues, to trifle with maidens, to take and not to giue, to vpbraid thy frend with that thou hast giuen, to bryte fames abroad or to disclose secrets. These thinges (sayth hee) are shamefull thinges, and matter of blushing. More then these thinges hee dooth not rehearse. But the catholike and common corruption of this worlde doth yelde forth farre many more blushing matters, and much greater blushing matters. And if I shoulde goe about, to bidde all states and sortes of people to blushe: if I shoulde doo it as it shoulde bee doone, and in so many pointes as I shoulde bidde them, I shoulde finde it a too too colde occupation, and a deepe of least thanks: but of that I leass reckon. But I say very truly, that if my fleshe were fleshe of stones, if I had that rustling tongue which Esay had, or that Noble eloquence which Nazianzene had, or that herdicall spirit which Martin

An other Sermon

Luther had, If my tongue were many tongues, and my mouth an hundred mouthes, if my voice were of good stronge iron, & my sides of steebie brasse, yet it were in vayne for me to undertake to make a great number of enormous malefactors to blushe, so gracelesse are their foreheades, and so vntaught to blushe. Howbeit to those that be of a more honest nature, and prone to repentance, I will make most fayre beseechings, and pray them most hartely, to remember their manifolde former sinnes, the filthinesse, vglinesse, and uncleannesse of sinne: to blushe at that which is past, and to be ashamed of that which shall come. And I will tell ye one generall way, the which if ye take, ye shall not blush, neither in this life, neither in that day, when shame and confusion, shall come vppon the wicked, if ye take it not, blushing and confusion of faces shall be yours for ever, and that is out of the Prophet David: *Tunc non erubescam cum respexero ad omnia mandata tua*: Then shall I not blushe (saith he) when I haue regard to all thy commaundementes. To him that would auoyde that shame, then the which there is no greater punishment, hee must not bee a mongrell, or a meane man, but hee must runne to all the commaundementes, euen as the Cherubines did ouer looke all the propitiatory, euen as the Paschal Lambe was all eaten vp: so saith Iames in his second chapter. Hee that offendeth in one of these, is gileie of all. So in the 20. of Deutronomic, he is cursed that doth not al Gods commaundementes.

Preached at the Court.

dementes. Those Kinges of Israell that tooke
downe the Idol of Baal, and yet worshipped the
Calues of Ieroboam, are despised of God. Tertul-
lian in a booke of y^e Trinity saith thus. You must
not leane vnto one part, and leane from ano-
ther part. He shall not holde the perfect trueth
who shutteth out any portion of the truth. Nas-
zianzene to the Arrians sayth: *Aut totum honora,*
aut totum abiisse. Either honour Christ wholly,
or cast Chrst wholly away. I can not abide halfe
holynesse, I would haue thee wholly holy. Againe,
as we ought to run to all Gods commaundemē-
tes, and embrace all the truth: so we ought to doe
it with all our body, with all our soule, and with
our tongue, that we ought to beleue the trueth,
and to speake the trueth. There be many Gos-
pellers at these daies, that will be content to take
that name, and as they say beleue so: but they
will not make their talke of Christ, or of divini-
ty, for that is no gentlemanly talke, no fellowe-
like talke, no courtlike talke. But the trueth
is, the trueth must bee beleued, and the truth
must be talked. If they bee ashamed to talke of
Christ before men, Christ will bee ashamed to
talke of them before his heauēly father. Tertullia-
n in his booke of prescription against heretickes,
saith thus: It is not expedient for him to leaue
speaking of the truth that dooth remember the
latter day, where an open reason must be giue of
the trueth. The Euāgelist dooth say: Ye shal shew
foorth his death whilst he come. Euen to the
cōming of Christ our talke ought to be of Christ,

An other Sermon

and of Christes death. Basill in a certayne Epistle dooth say : They bee traytors to the trueth, whosoever doo not aunswer readily and truely of religion, and matters in diuinitie . Prosper Aquitanicus in his sentences sayth : Hee that seekes peace from God , let him bee at peace with himselfe , so that hee haue not one thing vpon his tongue and an other in his hart . The truth is truely to be belæued , and truely to be spoken. Virgilius in the ende of his second booke, sayth thus: *Nihil corde prodest credere. &c* . It is to no purpose for a man to beleue with his hart to iustice, except confession bee made with his mouth to saluation . Wherevppon David saith : I haue not hidden thy iustice in my heart, thy truth and thy sauing health haue I spoken.

Of the gréuances that this Realme feeleth at this tyme , & is like yet moze to feele, other men wil alledge other causes: but if my life lay on it, I would auſwer these two thinges haue bene the causes, of this plague of pestilence, of this rebels sword, and whatſoeuer mischæse is els to come: The one cause, that men haue not gon intirely to all Gods commaundementes, but like mammerers, mongrels, and balters , taking, and forsaking at their owne choyce, and by theyr owne mans iudgement : The other, that though they haue taken on them a profession of the truth, and haue not denied any part of the Scripture, and haue bene well inoughe content that Gods word should runne, yet themselues are in Gods
cause

Preached at the Court.

cause so faint and couragelesse, that they will not open their lippes to speake for Christ. And because we haue halted with God, & dealt loosely with God, therefore God hath duely dealt with vs. To vs God might cry: *Expectans expectans*, or *Tollerans tollerans*: I haue long looked for your amending, and I haue longe borne with your euill dooing. But it is truely said of God that as hee hath leaden soete, so hee hath iron handes. Hee comes slowly, but when hee comes, hee payeth home surely. For this xi. yeeres now past, who hath led the life of delightes. What nation vnder heauen hath bene happie but our English natio. Our God loued vs, our God bare with vs, and our Gods face was vpon vs. But even as the Troians, when their Citty was slung floore flatte to the ground, and leuiled to the soyle, then they began to speake thus: *Troia fuit, Troia fuit*: There was a Troy, there was a Troy, or wee had a Troy, we had a Troy, So wee may say: *Facies Dei fuit*: Wee had Gods face: wee had it. As much to say, as now we haue it not. But what is Gods face? That which is described in the xxi. of Leuiticus. *Respiciam ad vos & facundabo vos. &c.* I will turne my face to yee, and I will make yee fruitfull: I will giue yee raine in season, and peace in the earth. The sword shall not raine in the land, if yee will walke in my statutes and keepe my preceptes. Plentifalnes and godnesse, and all Gods benefites: that is Gods face. That face wee haue now lost. And what haue wee then sounde: or what shall wee haue?

An other Sermon

Gods back.

If the face bee gonne , the backe must come: wee shall haue Gods backe . But what is Gods backe?

Leuit. 3,

Euē that which is written in Leviticus: If ye turne your backes to me, I will turne my backe to you , and those that hate you shall ouer rule you, I will sende the pestilence in the midst of you , and you shalbe gyuen ouer into your enemies handes. I will make your heauen iron, and your earth brasse . I will breake the staffe of your bread, and yee shall neuer bee full . This is Gods backe . But what is Gods backe? That which may be sayd out of Iob . An hungry people shall eate your haruest , and one in armour shall drinke vp your riches, God will write bitternes against yee , and consume you with the sinnes of your youth . There shalbe a sound of terror in your eares : fire shall dry vppe your braunches, you shall conceiue sorrow, and bring forth iniquitie . Your wrinkles shall beare witnes of your misery : your chappes shall bee smitten. They shall rushe vpon you like Giants. Shame shalbe powred out vpon you , and reuylinge mouthes open at you . Canker shall bee your father, and Consumption shall be your mother . Your lyght shall bee put out , and your flame shall not bee bright . Hunger shall sit vpon your ribbes , and deuoure your beauty, and consume your armes . Your breade in your belly shall bee turned into gaule , and your riches which you haue eaten vppe , shall God put out of your paunches . You shall no more

see

Preached at the Court.

see riuers of flowinge, nor brookes of hony, Yee shall smart, and yet bee not consumed, according to your many misdeedes you shall bee many wayes punished: this is Gods backe. But what is Gods backe? That which the Prophet Esay sayth: you shalbee solde in your wickednes, and yee shalbee turned ouer in your sinnes, and your floode shalbee dried vppe, &c: that is Gods backe. But what is Gods backe? That which y^e Prophet Jeremy sayd in his fift Chapter: In thee will I bruse the horse, and the horseman, the wagon and the wagoner, the man, and the woman, the olde man, and the childe, the younge man, and the maide, the husbandman, and his yooke oxen, the Capitaine and the magistrate, one poste shall meete an other, and one messenger shall come after an other, to bringe tidinges to the Kinge of Babylon that hys battell Barres are broken, and that hys cheefe cheuelers are fore troubled: This is Gods backe. But what is Gods backe? That which the Prophet Ezechiell sayd *Tertia pars tui morietur peste*. One of thy three partes shall dye with the plague of pestilence in the middest of thee: an other part shall dye wyth the sword rounde about thee: the other part I wyll scatter into euery winde: that is, I will destroy by euery easy occasion. This is Gods backe. But what is Gods backe? That which the Prophet Ose sayde in hys fyfte Chapter: I wyll bee a mother to Ephraim, and I wyll bee a canker to the house of

An other Sermon

Micha. 1.

of Iuda. But what is Gods backe: That which was sayde in the first Chapter of Micha. I will lay downe Samaria lyke a heape of stones, I will drawe her stones downe into a dale, and I will make naked her foundation. But what is Gods

Sophoni, 1.

backe: That which the Prophet Sophony sayde in his first Chapter to the Tribe of Iuda: I will make them smart that haue sinned from the Lord. Their blood shall bee powred out like earth, and their bodies like dust. But what is

Gods backe: That which the Prophet Zachary sayd in the eleuenth Chapter. *Assumam mihi duas virgas*: I will take to me two whippes, that is, many whippes. But what is Gods backe: That

Nahum. 3.

which the Prophet Nahum sayd in his 3. chapter to Niniuy. *Vox flagelli, et vox impetus rota*: The voyce of a whippe, and the voice of a rumbling wheele, the praunsing of horses, the iumping of chariots. The horsemen lifting vp both the brading blade of the sworde, and the glistering speare, many men wounded, many corpes, and carcases without number. But what is Gods

Malac, 3.

backe: That which the Prophet Malachy sayd in his thyrdd Chapter. *Accedam ad vos in iudicio*: I will come vnto you in iudgement, and I will bee a swift witnesse against all of you. But what is Gods backe: That which I will tell you. Our wickednesse shall eate vp this best religion, eate vp our best, most deare, and naturall prince, eate vp all our good couicellers, all our wise and faithfull preachers, and eate vp all that god is in this common wealth. This is Gods backe. This, this,

Preached at the Court.

this good Christians is Gods heavy backe. Hea-
uy it is , God wotte to those that shall seele it,
and I dare not say to England that it will bee
any lighter , because England will become no
better. But when that heavinesse shall come vpon
England , which hath come vpon other
Realmes , for the same causes that it may woꝝ
thely come vpon England, let England then re-
member it was foꝛetolde her that God had a hea-
uy backe. And let no man here present, oꝛ where
so euer else , thinke that it was womanishe oꝛ
childish in Hagar to wepe , *Quis videt tergum*
Dei; because shee did see Gods backe: for if God
doo turne his backe so long vpon England as he
hath turned his face vpon England. *Vnde Poeta.*

Quis Mirmidonum, Dolapumus aut duri miles Ves-
lissi temperet a lachrimis?

What Mirmidon souldier is he, oꝛ what sould-
dier of Dolap land , oꝛ which of flinty Vlisses
souldiers that shalbe able to foꝛbeare weeping?
Nay it will bringe teares from the eyes of the
most retchless Atheistes, and obdurable Papistes
in all this realme, be they neuer so foꝛloꝛne and
flintie. But these thinges be heavy thinges and
matters of weeping: how be it if men will re-
foꝛme themselves to do better , I will speake
moze cheerie, and sweter: For if Adam will
knowe the basenesse, and badnesse of his metall,
the misery that hee hath in this base and badde
flesh, and that long hee can not tary in this base,
bad,

An abridg-
ment of the
whole

All the
speeches
in the Pro-
logue

An other Sermon

badde, and miserable fleshe, if being thus heavy
and ouer laden, he will resort vnto Christ the
comforter, if as God hath permitted the vse of
of weapon, to man, so weapon may bee woone,
and vntheathed to the strengtheninge of the
Realm, and warres may be fought, that Gods
prayles may bee quietly celebrated in great con-
gregations, if Princes and Magistrates will
weare their weapons to purpose, and draue
them out for Gods sake, if the safety of the peo-
ple may bee minded, and names of mildnesse and
mercifulnesse not blinde Princes eyes and with-
draue them from their duties, if Gods enemies,
and lawlesse lewde persons, may bee punished,
if Papistes, who bee so, may truely bee taken
to bee the greatest traytors to God, and greatest
to the Prinee, and feele and bee fedde accord-
ly, if men will labour to leade such liues that
they neede not to blushe, if those which haue lo-
ued euill will fall to some honesty, and blushe
and bee ashamed of that which is past, and like-
wise shame to doe the like hereafter, if they will
so runne to all Gods commaundementes and so
entzyrpe, and without hypocrisse with zeale and
courage of spyrte, professe God wth all the
functions of body and soule, as they ought to doe:
then no more of Gods backe, wee may drye vp
our teares, God himselfe most willingly will doe
away his owne backe. Harken (O louing and
loued Christian brethren) wee shall escape Gods
backe, Gods heavy backe, wee shall se Gods face,
Gods cherefull face as the Prophet Dauid saith:

All these
speeches are
in the Pro-
phets.

We

Preached at the Court.

Wee shall see the blithe face, and braue beauty of our God. We shall see it, and clap our handes to haue sene it. We shall haue as much blessednes in seeing, and ioying in our noble Queene, as euer king Salomons seruantes had, in seeing the face of their Soueraigne maister. Gods word shall runne, our sunne shall rise, and our sunne shall set no more, we shall wash our waies with butter and hony, and oyle will gush out of our stony rockes. Our peace shall be like a flood, & the iustice of the land shall bee like gulfes of the sea, the seede of our people shall be as the heares of their head, as the starres of the sky, as the sand of the shores, as the grasse of the ground, and our race shall neuer be raced out. Our soule shall be ledde into a faire greene filde, and Christ our great shephearde will make vs drinke nere to the waters of comfort he wil make vs lie downe on the soft wholesome grasse, he will take vs and feede vs, and we shall be fedde full euen in the fat mountaines of Israell, hee will kisse vs with a kisse of hys owne mouth, his right hand wil take holde on vs, and his left hand will vpholde vs, he will call vs his beloued, and let vs sleepe as long as we list, we shall sleepe in great safety, for the Sunne shall not burne vs by the day time, nor the Moone endamage vs by the night time. Wee may lie where we shall, though it be vpon the Adder and the Cockatrice, and we neede not feare to trample on the Dragon, & the young Lion. God will so raiſhe vs in the sweetnes of his oyntmentes, y our daies shall be as the daies of heauē.

The

An other Sermon

The wisdom of God will delight to play
amongest the sonnes of men, the strength of God
will be the chariots and knightes of Israell. It
is in vaine for man to bee against vs, for he will
bee our Emanuell, that is, God with vs: To
whome the Prince of peace, the father of
eternity, the glorious messenger of
the great counsell, bee all honour
and dominion bothe now
and euermore.

Amen.

Iesus my ioy, and comfort onely good,
Euer to stand, and neuer to decay:
Satan, be fess, be feare, and furious wood,
Vworld doo thy worst, and sinne doo thou not stay.
Speede spill, and ply to beare a sway.

Crosse be my share, and carking be mine hire,
Hart breake my comfort, and sadness my feast:
Rayling my recompence from tongues of fire,
Iesus be myne, and these thinges are the least.
So art thou mine, full fixed in my thought:
Trusty, O Christ, (O) worlde vile, vaine, and nought.

FINIS.

¶ A fruitfull and necessary
Sermon, specially concer-
ning Almes giuing, preached the
Tuesday in Easter VVeeke. The
yeere of our Lord. 1572.
at S. Maries Spittle.

(.·.)

By *Thoms Drant* Bachelor
in *Diuinitie.*

Micah. 6.

¶ God-tolde thee, (O man) what
good is, and what the Lord dooth
require of thee: certainly to doo
that is iust, to looue pittifulnes, and
to walke humbly before thy God.

Imprinted at London.

Anno Domini.

1584.

of the fruit and necessity
of the law, which cannot
be attained by the
works of our hands, but
at the mercy of God.

By Thomas Duns, Bachelor
in Divinity.

What is the
good in our works, and
what is the reward of
them? The answer is,
that we may be able to
walk in the way of God.

Printed at London
in the year 1784.

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¶ To the right Honorable Sir
*Fraunces Knolls Knight, Treasur-
er of her Maiesties householde, and one
of the most honorable priuy Counsell, grace,
and peace from the father of our Lord
Iesus Christ with increase of all Godly
Honour,*



O man can well iudge of that
which he knoweth not, and of that
which hee knoweth a man may iudge
most fitly: your honoz both heard this
Sermon, for your learning you can
iudge of it, and for your vertuous
zeale to God, and your common wealthe you will not
iudge amisse of it. And therefore with a very good will
I giue, and present it vnto your honozs patronage.

This Sermon hath thre specialties in it. The first
is it speaketh, and pleadeth much for the releife of po-
uerty. Secondly, it is earnest for the safety of the Prince
and weale publicke as it now is: Thirdly it is tart,
and behement, against sinne: as bribery, simony, vsurie,
hypocrisie, flattery, hard hartednes, vitiousnes, trouth-
lesnes. &c. The first poynt no man with an honest face
can speake against. The second (God bethanked) as the
case is come to passe, fewe or none dare speake against.
The thyrd hath alwayes bene vnto the preachers most
dangerous. And therefore I was to craue your ho-
norable protection.

Of my selfe I could with a good will haue suffered
this treatise to haue gon no further, but so would not
other

The Preface.

other, Bothe Ministers, and Gentlemen of good vertue, and vnderstanding. Furthermoze that commendation which that learned man Doctour Humfrey gaue it at Paules crosse did some thing perswade me therunto. Lastly your honours so hartly, and ready receauing of it hath concluded the matter.

The Lord God blesse you (right honourable Councellour (and all yours, increase, and continue the knowledge, and looue of his truth in you. And bying you hereafter vnto that lyfe whych through Christ Iesus abydeth to you for euer.

Your honours in Christ most
humble to be commaunded.

Thomas Drant.

A warning to repentaunce.

Yee riche men repent you, and giue of your goodes:
For if death preuent you, ye fall into floodes,
Of cares and, and of carking, of panges and of paines
And of conscience barking, for ill gotten gaine.
The worme (loe) will byte you, as Esay dooth tell:
Gods vengauce will smite you, for euer in hell.
Ye praters at Preachers, that keepe such a steare:
Ye taunters of teachers, your faultes doo you heare.
Ye pillers, and pollers, leaue minding your mucke:
And leaue greedy prowlers, from poore men to plucke.
Ye great ones, and neate ones, make no more delays:
Marke, Gods word, or Gods sword, will cut of your daies.

Esay. 66.

Make. 9.

 A Ser-

A Sermon preached at Saint

Maries Spittle.

Mitte panem tuum super faciem aquarum: quia
multitudine dierum inuenies illum. Eccle. 11, 1.

Da partem septem, aut etiam octo: non enim
scis quid erit mali super terram. 2.

Si repleta fuerint nubes, pluuiam super terram
effundent: & si ceciderit arbor ad Austrum,
aut si ad Aquilonem, in locum in quem ceci-
derit ipsa arbor, ibi erit. 3.

Cast thy bread vpon the face of the waters, 1,
and after many dayes thou shalt finde it
again.

Giue part of it vnto seuen or eight, for thou 2,
canst not tell what ill will be fyde vpon
the earth.

If the clowdes be full, they will poure out 3,
their raine vpon the earth: if the tree fall,
whether it be to the South, or to the
North, vnto what place it dooth fal, there
it lyeth.

Is now right honourable, & well
beloued in our Lord and Saviour.
Iesus Christ, two yeeres since, that
on this daye, and this holme, I oc-
cupied this place. Since which time
I cannot report any great newes vnto you out

A Sermon preached

Terence.

of the world. Have onely that saying of Terence :

Pocula cum primum, &c. Terence, when he began first to write Poetry, perswaded himselfe, that all the world would be in love with his doings, but it fell out otherwise: Euen so it cometh to passe with the Preachers of the word of God . The word of God is swete as hony in theyr mouth. But it is bitter in theyr belly : men begin with ioye and clapping of handes . But if they sticke to the word in continuance , it wyll replenishe theyr bellie , and theyr bones with bitternesse.

Ecce. 10. 9.

But, for that there is so great number of you come forth for to heare, and it seemeth that your desyre is great to knowe, what you are come forth to heare, I wyll therefore tell you . This texe that I doo meane to entreate of, is onelie for almes, and for opening of your bowelles, and giuing releafe vnto the poore . And because I would put it in such order that ye might the better beare it away . I wyll deuide it into these branches,

1. First, that almes must be giuen , and how it must be giuen.
2. Secondlie, to whome it must be giuen , and what must be giuen.
3. Thirdlie, why it must be giuen.

I doo halfe mistrust, that these speeches of mine wyll be in vaine , and come backe againe vnto me

at S. Maries Spittle.

mee, even as the Prophete Esay sayth: *Domine quis credet auditui nostro*: Lorde, who wyll beleeuē that which I haue heard? For it is an harde perswasion, to perswade against money, and it is as much to some, to depart from theyr money to the poore, as to pull out theyr eyes, and cast them away, or cutte off theyr legges, and giue them away. Yet I cannot but comfort my selfe in God: For these that haue the eares to heare me, shall heare me. And that I may do it to the better fruite of you here assembled together, vnto the glory of God in heauen: I shall desire you to assist me with your good and deuoute prayers, &c.

Nowe well beloued, if it please you to see ouer with mee, the content of this piece of Scripture this view for your better that almes ought to be giuen is conteyned in these words, *Da pauperibus*. To be giuen, which is in reference to whome we ought to giue, to seuen or eight. Because after maner of the gaine. Second. To whom it may be chieflie, Because chiefly for the lyberall.

And touching the manner, that we must giue almes, I cannot but marvelle that men are so slowe, and harde affectioned in giuing, considering

A Sermon preached

Threatning
against
hard harted
nesse.

The fyrst
threatning
is the losse
of the loue
of God.

ring the great threatninges of God to those that will not giue, and the promises of God to those that will giue. Touching the threatnings of God. Let vs thinke thus. 1. Iohn. 3 *Qui habet facultates huius mundi. &c.* He that hath the substance of this world, and seeth his brother want, how can the loue of God be in him. So that this Scripture threatneth, that God will loue him no longer, that doth see his brother in necessitie, & will not releue him. The weight of this threatning is the losse of the loue of God: the which loue is so great, that when as the mother forgetteth her childe, yet the loue of God continueth still to his beloued. And it is surelie to be thought that those that are verely beloued of God, cannot by depth or hight, heate, or colde, or any violent meanes be seperated away. We may see like wise a president of our punishment for not giuing almes. In that ritche personne which Saint Luke speaketh of, chapter. 16. The which ritche man after his death, to his greater griefe. See Lazarus whome he had contemned, in one bannet of rest with Abraham: Againe, he could not helpe his frendes by warning of them to amend theyr liues, & that which was wurst of all other, he was tormented in fire. (I am tormented in this fire sayth he.) Fire burneth, scaldeth, scorbeth, & tormenteth, and if the world will not beleue this. Let them do as S. Thomas dyd in Christes woundes, put in theyr handes, and feele. But the world beleueth that there is no fire: But I beleue that it tormenteth, and that it will be found so. Further, we reade,

Math.

at S. Maries Spittle.

Math. 25. When he wil say to them that be on the left hand: Go ye cursed from me, into fire which was prepared from the beginning. When I was a straunger, ye did not receyue me, &c. So that the fyre is not onely hote, but it is everlastingly hote. Martin Luther sayde, that he could not remember God the father without horroz & feare, except he remembred also Iesus Chyriste. When, the remembraunce of the paines of hell, be without Chyrist intollerable. But specially, eternitie of punishment hath all terroure in it. If that a man should be prest with a stone, as bigge as the whole earth, and euery thousande yere, a byrde should come, & carry away but one bilfull of this stone, yet in tyme the stone would wholly be carried away. But that which is ever, can neuer cease. Let therefore fire, and eternitie of the fire, exhort you to be mercifull vnto the poore.

Hell exhorteth to liberality.

If you will rather be moued by promises, God promisseth 58. of the Prophet Esay. If thou doost breake thy bread vnto the poore, and powre out thy heart. Thy light shall rise in darkenesse, and thy dimnesse shalbe as noone tide, and God shall euer guide thee. He shall fill thy soule in all drouthes, and he shal fatten thy bones, and thou shalt be as a moyst garden, and as a fountaine, whose water shall neuer faile. Againe, it is sayd: Come ye blessed of my father, possesse the kingdome prepared for you, before the foundations of the world were layd. When I was a stranger, ye did receyue me, &c. So that the possession of the kingdome of heauen, remaineth to those that

Promises.

A Sermon preached

barboꝝ straungers, & cloath the naked, and do the like woꝝkes of compassion. The pleasures of heauen are ioyful pleasures, our tongue cannot speak how ioyful, noꝝ our eare heare, noꝝ our hart think, in what excelle they be. The greater & ioyes they be, the moze they exhoꝛt vs to be lyberall. Giue therefore: foꝝ euen of it selfe it is goodly to giue. Chyſte ſayeth, it is moze blessed to giue then to take. The noblenes of creatures, consisteth in giuing: the Sun in giuing his light, the Moone her light, the Starres their light, the cloudes their water, the trees their fruite, the earth her grasse, the grasse her floures. All good natures haue been wel spoken of foꝝ giuing. Salust, ſayth Cæſar, by helping, by releuiing, and forgiuing, got renoume. Augustus Cæſar, thought that day to be lost in the which he gratified no man with some pleasure. But you wil say, how should a man giue? *Mus.* That is, cast it, mens almes must be cast. In casting, there are two thinges. The will of the doing, & the readines in doing. Touching the will it selfe, Tully ſayth in his Offices: That which is well done, is therefore well done, because it is willingly done. Concerning the readines in giuing, we must cast it. We must do euen as God doth to vs, if we seeke the kingdom of heauen all thinges are cast vnto vs. The true obedience of God doth not prolong, oꝝ dyne off from tyme to tyme. Noah the same moment that he was commaunded, entred he, and his into the Arke. Abraham, Circumcized his house in the same dape, he was appointed. Chyſte ſayde to the Apostles,
come

Gene. 7.
Gene. 17.
Iohn, 10.

at S. Maries Spittle.

come and see, and straight way they came & sawe. Jacob being commaunded to goe out of his countrey boyled vp his sate, and went. It is commaunded in the 20. of the Proverbes, that we should not say goe, and come againe to morrow. Iames sayth, 4. chap. That we know not what wyl be to morrow. Gregorie Nazienzen, sayth in his Epigrams, That when he had once lost the good tenour of lyfe, gray heaires was got about his head, or he could recover it againe. If we begin to barden our heart toward the poyze, being young. If we doo not cast our bread readily, but daine theyr hungry mouthes away greivously, gray heaires wyl come vpon our heads, or we can come backe into the way of pittie, and compassion.

And as we must cast our bread for our owne part so rechelesly, that the one hand shal not know what the other dooth: So must we do it so equal-
lie in the behalfe of our poore neighbours, that there may be a diuision, for so it is meant in this word, *Distribue*, or *Da partes*: that is, deuide it, or part it. So Iob and Toby, are reported in the Scripture, to haue broken theyr bread. Our people haue not all one belly, As Nero wished that the people of Rome might haue all one necke. One chimney being full of fire, an other may be colde. One pottle being full of licquor, an other may be drie. And one poore mans bellie being full: an other poore mans stomacke may be gnawing, & hungry. That is a good stomacke which sendeth out nourishment vnto all partes of the body. And that is a good common wealth, which

Iob. 31.

Tob. 2.

Indifferen-
cy in almes
giuing.

A Sermon preached

looketh to euery member of the common wealth. For as it is good for euerie one, that all should be looked vnto, so it is good for the whole state of the weale publique.

Tertullian sayeth, where there is no iustice, there is no peace. And it is true, for not onelie beggars, as Irus and Vlisses, doe fall swoyth for lack of equallity, but it goeth further, and higher: For Esau wished his fathers death, because he had giuen all away vnto Iacob. So Caesar sayth in Lucan. What, certaine priuate men had caught all the wealth into their handes. But that is the special, and greatest hart breake, when as things are so vniustly deuised, that worthy men haue lyttle, and vnworthy men haue much: as when great learned S. Austine, is Bishoppe of lyttle Hippo, and lyttle learned Aurelius Bishoppe of great Carchage. Othersome expound this word, *Da partes*, rather thus, *Da partem* That is, Giue part. And then you will aske me howe much a man must giue of his substance. I will aunswer with Nazienzen, out of his Epigrames. Giue all, or most, or halfe, or lyttle lesse. And out of Toby, the 4. chapter: and, If thou hast much, giue much, of little, giue as much as thou canst. And out of Luke the 3. chapter. He that hath two coates, let him giue one to him that hath not, and of meate likewise. Here if ye desire that I should qualifie this Creight commaundement: surely I will not, our owne hard hearts are ready enough to finde excuses. But I will let the commaundement lye hard as it doth, stande to your

How much
a man must
giue.

at S. Maries Spittle.

your owne perilles, and qualifie it as you can.

Let vs goe forwarde, and see what we must giue, & to whome we must giue. The text sayth, we must giue Bread. Bread therfore is the thing we must giue. In y^e which there be two things to be noted, the one is to the taker, & the other to the giuer. The taker as thus. Bread wyll serue beggars. Beggars may not be chosers. They are bold beggars that in Stangate hole, take mens houses by the heads, and aske money, beggars maye not be of the opinion of the Annabaptistes, that euery mans goods are common. Beggars must be content to take by theyr crosse every day, and to suffer. And to knowe that mans nature is satisfied with a lyttle. Againe, here the giuer may learne to giue freely. The thing that he giueth is but bread. The Hebrue word, Lahem, signifieth, bread or fruite. Bread is the fruite of the earth. The earth giueth it vs, and therefore we maye the better giue it againe. It will be sayd, that the bread in this place signifieth, as in the Lordes prayer all things necessary. I wyll not greatly stand against it. Howbeit I must needes say, it is worthy to be noted. That the fare and the chere of the olde tyme is contayned in bread, and the drinke of the olde tyme is contayned in water: But in this thing as in other thinges, the simplicitie of the olde world is quite fled, & new things and corrupt things are crept in. In olde tyme, father Iacob desired he might haue but bread in his iourney. In this newe times, it is with vs as Bernard sayde, it was with his ponkes.

uaile

What and
to whome
wee must
giue.

Math. 6,

Gene. 28.

A Sermon preached

New fashions and old fashions, quite contrarie.

Sum. 304

uaile (saith he) that such intemperance is growne amongst my Monkes in their eatings and drinkings. All things are dressed with such heedfulness and craft. The pallas is intised with new sauces. Who can tell by how many meanes eggs are tossed & vered, with what ado they are turned out, and halfe turned out, made soft, made hard, and deminted, fried, roasted, ferred, with other meats, without other meats: The stomacke doth declare it selfe, to haue inough by often belching: but yet theyr curiosity is not satisfied, whilst that the eyes are sild on with colours, and the pallas with tastes. The unhappy stomacke to whom neither colours doo shine, nor tastes are dainty, whilst it is compelled to receiue all thinges, it is rather ouerwhelmed then refreshed.

In libro Apologetico, de Monachis.

In olde tyme theyr drinke was conseyned in the name of water. In the new tyme, it is as St. Bernard sayth of the drinke of his Monkes. *Pr. mo. vinum lymphatum non admittitur. &c.* First of all we can abide no water in our wine. We haue all gotten weake stomackes. I am ashamed to speake it. Thou shalt see in one dinner, halfe cupfulles of wine carried backe againe. And diuers kindes of wine, are rather smelled to, then drunken of. Not so much drunken as tasted: at length after witty tasting, and swifte allowing, they choose one which is moste strong, and headdy. Again, they mingle theyr wines with honny. Doo they that for weaknesse of theyr stomacke: truelle, I doo see none other purpose in theyr so dooing, but onely that they maye drinke more,

al. 11

at S. Maries Spittle.

oz with moze pleasure. But when the vaines are full of wine, and doo frote and beate all the head ouer, a man ryding so from the table, what other luste then hath hee, but to goe to sleepe? And when hee is come to his bedde, he doth mourne, not the sinne of his dronkenness: but because that his stomacke is gone, that he can eate no moze. In olde time, Angelles were wont to goe on foote: In newe time, as Salomon sayeth, seruauntes ryde on horsebacke. In olde time, sa-
 ther Iacob and Iudas trauailed farre iourneyes, with a staffe on theyr backe: In these newe times we cannot trauaile from one village to another, but we haue a sword & a buckler, a Tucke, and a Targette, a Dagger, and a Rapier, a Musket, a Caliuier, a Currier, a Hargabutte, and an halfe backe, a Pistole, and a Pistollet, a Dagge, and a Snapehanche. I saye, the mallice, and curiositie of newe times, hath dynen away the simplicitie of olde tymes. In olde tyme my Lady Rebecka came ryding to her new husband on a Camelles backe. In newe tyme, our Ladies haue waggins, couches, & horse-litters, soft, silken, and sewtable. In olde tyme, the Patriarche Iudas, did knowe the harlot Thamar, by her apparell. In the newe time, either matrons are so lightly apparellled, oz harlots so grauely, that things are blundzed, and confounded. In old time, the Prophetes were knowne by their apparel: as that Prophet which was slaine by the Lion: In the newe time, be-
 cause some godly men haue a remorse in wearing some kinde of apparell. Therefore, other some

Gene. 18.

Gene. 32.
 &c.

Gene. 27.

Gene. 24.

1. Kinges. 13
 Reade Peter
 Martyrs
 comentary.

of

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Gene. 37.

Gene. 39.

Gene. 49.

To whome
wee must
giue.

of the Ministry, pretending the same Religion,
wyl goe brauely lyke mynions. In olde tyme
Ioseph dreamed a dreame, that he should be in
great estimation, and that his Brethren should
worship him, and tolde it them. In new tyme it
is thought a sufferaigne wisdom to be of an hol-
low, and close heart, & to dissemble in all things.
In olde tyme, Ioseph could not be pulled by his
mistresse, to consent vnto her: In new tyme, it is
a certayne kinde of trade, for men to ryle vp by
pulling theyr mistresse. In olde tyme, Ioseph for-
gaue his brethren, that had abused him, and done
him so many iniuries. In this new tyme, there
is nothing but fierce reuengement in all sortes.
Euery man taketh his fellowe by the throte:
And if there lacke iust occasions, they wyl picke
quarrelles. In the tyme of Iustinus Martyr: They
cryed out in matters of doctrine, Let olde things
preuaile. So I put you in remembraunce of
the simplicitie of the olde worlde. In matters
of manners doe now crie out: Let olde thinges
preuaile. And this much of that point, what we
must giue.

Let vs now lyke wise braucie see to whome we
must giue. The text sayth in the fyrst lyne, Vpon
the face of the waters. The second lyne, To se-
uen or to eight. You will say, you doe not knowe
what that saying meaneth: Vpon the face of the
waters. I thinke so. A good Diuine may misse the
exposition of this place. I wyl not take vpon me
to vnderstand it, But wyl tell you how others
haue witten vpon it. And fyrst, Castalio com-
meth

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meth into my minde, who expoundeth it thus.
Cast thy bread vppon the face of the waters.
That is, Vnto moist places. By moist places, he
seemeth to meane such places, and persons as wil
be fruitfull, and thine by the casting of our bread
vnto them. But this exposition me thinketh can
not be true. Because that in this world no man
tell what successe will come vnto man. Salomon
sayth in the 9. chapter of Eccle. All thinges fall
out alyke vnto all men. One chaunce is to the
iust and vniust. The good and cleane, and the
vncleane. To him that sacrificeth, and to him
that dooth not sacrifice. Euen as the good is,
euen so is he that dooth sinne. And as he is that
dooth sweare, so is he that is afeard to take an
oath. Againe, he sayde: I see that in running, it
did not preuaile to be swift. Nor in battaile to
be strong, that wise men doo not alwayes gette
their bread, nor witty men riches. And that
learned men are not alwayes in fauour. But
time and chaunce, preuaileth in euerie thing. I
doubte hereby therefore gather, that we should not
stand styll vppon consulting, whether the partie
that wee would giue to, would thine, or not
thine, be lucky or not lucky, it were but a vaine
consultation, because man cannot tell it. And
therefore I will let slip this exposition. Another
exposition there is. That to cast thy bread vpon
the face of the waters, is to send it over the Seas.
And if this be true, as it is not altogeather vn-
lykely. We may see how large, and farre sprea-
ding a thing Charitie is, which the great and
huge

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Charitie is
not tyed to
a fewe, but
spreadeth
farre.

huge body of the monstrous Sea cannot dis-
corder. They be our neighbours also, which dwell
beyond the Seas. For charitie stretcheth to the
compassion towards all men. And if that our po-
wer be such, we are bound to releene those that
be beyond the Seas: then this is but a couetous
folly to perswade our selues, That we are not
bound in conscience, to giue any thing out of our
owne parishes. Nay, this is a forcible argument
against them, that prouide onely for their owne
households, kinredes, and families: But specially,
against those which casting away all other care,
do make their belly their onely God. And thinke
themselves, bozne onely to themselves: men
most farre off from the obseruing of this precept.
Sende, or cast thy bread vppon the face of the
waters.

Teares.

Gene. 17.

There is yet also an other exposition, and that
is, to cast our bread vppon moyst faces, as much
to saye, as faces of teares, or weeping faces: and
in deed teares are great cause of compassion, spe-
ciallie, the teares that ryle from beggars eyes,
are of great force, and must needes be regarded.
If the teares of Esau, that wept for losse of goods,
if of Pompey, that wept at the sight of the Citty,
called Tacobasilia, of David that wept for the
losse of one Citty, and two wiues, of Alexander
that wept for the sight of a Tragedy, of Metel-
lus that wept, because hee was not at the win-
ning of Numydy. If the teares which ryle of
foyles, of kindnesse, of unkindnesse, of parcell
losses: if the teares of unkindnesse, be famous,
and

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and remembred: what saye you to those teares
that rise of beggerie, of myserie, and of hunger.

What should a man saye to those faces, which
be made moist through the sting of hunger. Hun-
ger hath most bitter, and sharpe effectes. It ca-
steth in, all extremities. Proverbes 27. To an
hungrie soule, euerie bitter thing is sweete: it
made the Apostles glad to eate, The eares of
corne. Dauid glad to eate, The shewe breade.
Lazarus glad to eate, Crommes. Elias glad of
Meale. Corcutus the Turkes elder brother, to
line long with Wildings. In the destruction of
Ierusalem, it made the Mother to eate her child.
In the Wailinges of Ieremie, it made the people
to eate theyr owne Ordure. It made the people
crie vnto Pharao for bread. It made so great an
hunger in Samaron, that the Head of an Ass,
and a lyttle Pigeons doong, were deereleie solde,
it made them, To sound and to lie in the streets.
It maketh them blacke as soote: And therfoze the
horse of hunger, is called the blacke horse. And
in this place is said, to make men to shed teares,
and haue moyst faces. Dauid sayth, that, God
numbred all his teares in a bottell. Dauids
teares were worthy to be pserued. But, if euer
teares were worthy to be numbred, the teares
that are shed for famine, howsoeuer men neglect
them, are vndoubtedly gathered together into
Godes bottell, and thence they rayne as waters
out of Wholles, in waye of reuengement, of those
that will not looke vpon them. Teares are the
last thing, that man or woman can moue by.

And

Gene. 41.

2. Kings. 2.

Esa. 51.

Apoc. 6.

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He that re-
gardeth not
teares, re-
gardeth
nothing.

And therefore poore Dido being at the last cast,
desireth Eneas by her teares to be good to her :
where teares moue not , there nothing moueth.
I desire you, good people, by the saynting of these
poore men, by theyr black faces, by theyr cryings,
by theyr souninges , by theyr teares, to be good
and mercifull vnto them. And to cast your bzead
vpon theyr myost faces.

The last exposition of this text, is. What a man
should giue his almes , though he haue no moze
hope to recouer it, then he hath that, which he ca-
steth vpon the face of the running water. This
sence I thinke to be nearest vnto the trueth. And
this sence exhorteth vs vehemently to be franke,
and almost desperate in giuing, and taketh away
almost all excuse of holding , and retayning .

Furthermore , if ye desire to knowe to whome
we should giue, the text will tell you, to seuen or
to eight. That is, to a great number. The Scrip-
ture sayth, Giue to euerie one that asketh : So
GOD in the beginning of the Genesis , gaue
heerbs & other fode to euery lyuing thing. Car-
rie common wealth , that letteth any member of
it to perishe for hanger, is in so doing the worse,
and moze vnecharitable common wealth. But,
there be such doubtles , that you cannot be per-
suaded to part with any thing you haue, because
a man parting nowe from his money to a poore
man , it is as a man should cast a thing into the
water, it wyl be lost, and it wyl not be remem-
bered . Touching that poynt, that you thinke it
shall be lost, ye shall heare moze after warde.

Obiections
of the hard
heart.

Con

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Concerninge the remembraunce of your good
 dedes thus bestowed yee, shall here present. I
 marueile what this world can do whereby it
 shalbe remembred? Is not the place of paradise
 it selfe, and the iiii. riuers cleane forgottē where
 they were? If Paradise be forgotten, shall earth-
 ly remembraunces remaine? Who doth nowe
 beare in mynde what manner of apparell Iulius
 Cæsar, or Salomon did weare? Or what were
 the fashions in attyre in those dayes? Who
 hath in minde what meate the riche glotton did
 eate? is not the Chenslye of many a man
 forgotten? bookes and booke wyters forgot-
 ten? dwellings, feastes, shewes, royalties, toyes,
 and iesses forgotten? all things in this world are,
 or shalbe forgotten. But God is not vnjust that
 he will forget the worke, and loue which you
 haue shewed in his name.

The doo-
 ings of men
 are soone
 forgotten.

Luke. 16.

True almes
 neuer for-
 gotten.

Hebr. 6.

An other
 excuse.

Yet there is an other doubt that a man must
 giue to so many to vii. or to viii. Alas will they
 say, we shalbe ouerwhelmed with a number. A
 man by giuing to so many beggers, him selfe in
 time shalbe a begger. David answered to this, I
 neuer sawe the iust man forsaken, nor his seede
 begging his bread. He meaneth this that in so
 long a lyfe as David had ledde, a man shall
 scarce see that vpon an vpright hart, in giuing a
 man shalbe brought to beggery. But let vs see
 the waight of his doubt, thou sayest thou art a-
 fraid to giue vnto vii. or to viii. Let me heare
 what thou sayest, is it so great a thing to giue
 vnto vii. or to viii? But thou makest it no great
 doubt,

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doubt, thou thy selfe alone to set vpon **iii.iiii.ii.**,
x.oz.rr. dishes. To haue **rr.coates,rr.houses,rr.**
farmes,yea rr.Lordshyps, If thou be a Lawyer
 thou art a not asfearde to vndoo **rr.pozz men**, oz
 a Marchaunt to eate vp twenty Marchauntes.
 Where there is no feare thou art much asfearde:
 and where there is much feare, thou art nothing
 asfearde. The world can euer easely finde a
 stasse to beate a dogge.

The world is neuer without excuse, it is euer
 ready to finde delayes, and finde shiffes to keepe
 in theyr almes. So Naball when dauid made
 his moane to him for releefe at his hand. Though
 he were a starke foole otherwayes, yet he ready-
 ly founde excuses to deny hym his request. For
 first saith Naball who is David, oz who is the
 sonne of Isa? Secondly he sayth, that many ser-
 uauntes were gonne a fide from their maister.
 Thirdly, that such meate as hee had it was pro-
 uided, but for him, and his sherers. Well, goe to,
 let vs examine these reasons of Naball, and pur-
 sue his excuses.

Who is David quoth Naball, and who is the
 sonne of Isa? Abigall a wise woman the wife of
 Naball did knowe David. The seruantes of
 Naball byd repozte very well of David. David
 had kylled great Goliath, David was knowne
 to the Ladies of Israell, and all Israell: yet Naball
 dooth not knowe David. Naball byd knowe Da-
 uid, but Naball would not knowe David, Deafe
 eares in aduersity, deafe eares in aduersity. Poor
 er in misery, dooth any Naball knowe any Da-
 uid,

1, Sam. 25.

Nabals ex-
 cuse.

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mid . Let vs see this seconde excuse, Many ser-
uauntes bee gonne a fide from theyr maister.
Naball here seemeth, to accuse Dauid of going a
fide from his maister: that is of a schisme, or re-
bellion . Neuer thinking with him selfe the
great cruelty of his Maister Saule . The peril-
ous accusations of Doeg, yea and at such tyme
as Dauid went about to asswage the diuelishe,
and vntemperat nature of Saule with pleasaunt
and well tuned musike . At the same tyme
Saule went about to kyll Dauid . These thinges
Naball would not consider, for surely Naball, and
wicked men will to the death accuse iust men, ra-
ther then by theyr almes they will releue them.
Nabals thyrd excuse was that such provision
as hee had was for hym and hys shearers, and
this excuse is also woorthie to be thought vpon.
Let vs consider Dauid and Naball what was
Dauid: as I sayd before, a triumpher vpon Goli-
ath, a man of wyde renoume, and vnder God
the glozy of Israell . What is Dauid? At this in-
stant when he made his supplication to Naball
a poore Gentleman, yet a Gentleman, yea a be-
rry honest godly and famous gentleman . What
was Dauid: like to be a Prince, a King, and his
sede to rule in *secula seculorum*. Now what was
Nabal? His name saith, he was a foole . His good
wife sayd he was a foole, and his maners proclai-
med him to be a foole in *secula seculorum* . Yet for-
lish Nabal & his foolish shearers must haue all. And
Dauid & his godly company must lacke all: Thus
what for feare to cast our bread into y water or

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The first
reason why
we should
giue,

for feare to giue it vnto too many, as to bli. or blii. or els for other excuses which worldly Nabals can inuent: Dauid, and poore men are most sparingly refreshed, charity is quenched, and wee dare not cast our bread vpon the face of the waters. But these doubtles are no doubtles, wherefore we should not giue, but the reasons that folowe are great reasons wherefore wee should giue, because after many dayes we shall finde it againe. And here the world can doubt nothing, but that we shall finde it againe. For God sayth, in this place wee shall finde it againe. In Eccl. 3. It is sayd, That the Lord which dooth recompence fauour for fauour will be myndful hereafter. That hee which giueth, in time of his fall shall receaue releefe againe.

The truth
of the word
of God pro-
ueth that
we shall re-
ceiue our
almes a-
gaine.

In Psalme xli. it is sayd. Blessed is he which dooth consider of the poore and needy. Because in the day of the necessitie the Lord will deliuer him. The Lord will keepe him and quicken him. Hee shall be blessed in the land, and shall not be giuen ouer into the handes of hys enemies. The Lorde shall prompt him vp in the bed of his sorrow. And turne his couch in his infirmity. So by these, and many other places it is plaine, that God sayeth wee shall finde our almes againe. Neither can the hard harted man sticke here, except he will doubt whether Gods wordes be true or no. The which if he doo let him knowe what Dauid sayth Psalme xlii. say- ing, thy testimonies are very true. Elay saith xlv. Chapter. *De ore egressum est verbum meum & non*

reuer-

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reueretur. The word is gon out of my mouth
& it shall not returne. 2. Cor. 1. It is sayd: All the
promises in Christ be yea and amen. And this is
true of all Gods other promises: They bee all
yea and amen. Olde Iacob promised that
Christ would come, so it fell out it was yea and
amen. Gene. 49.

For God fulfilled that which hee promised by
Iacob. He promised Abrahams scede lyke the
Starres from the sky: It came so to passe as wee
reade in the thirde booke of the Kinges: I am sayd
Salomon in the middest of this people, which
can not be numbred nor compted. His promise
that hee made to Sara was true. His promise
that hee made in xxx. of Exodus, in deliuering
his people out of Egypt was true: That which he
promised to Iosua of the winninge of the Cittie
Hai, and all the Kinges that conspired against
hym was true likewise. He promised David his
kingdome, Salomon wisdome, Pharaos destruc-
tion by water, Saule losse of his kingdome: Hely,
necke breake, Salomon the deuiding of his king-
dome: And all these prooued true, all and euery
the wordes of God shalbe found certaine, that is
yea and amen. Neither are we alone to venture
of the certaintie of these promises. They haue
beene that haue ventured long befoze, and with
great iebervie vpon the bare word of God. A
braham ventured to forsake the acquaintaunce
of his youth, his kinsfolke, and frendes, and to
leauie that which he had long sene with his eyes,
to gos to that which hee neuer sawe. So ventu-

Gene. 15.

3. Kinges. 3

Iosua. 8.

1. Kings. 13.

3. Kinges. 3.

1. Sam. 65,

1. Samu. 4.

Gene. 12,

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Gene. 14. red he to set vpon king Gederlaomer and his fel-
 lowe kings. And further to kill hys owne son, &
 Gene. 6. all this vpon the bare word of God. Noe ventu-
 red to defraye great sommes of money for the
 buylding of an Arke all the whole world laugh-
 ing on him to scoone, by the onely warrant of
 Gods worde, Moyses ventured to forsake the
 kyndred, and acquaintance of Pharao, and ra-
 ther to suffer affliction with the people of God
 onely for the trust he had in that worde. And as
 it is sayd in xi. to the Hebrewes, what shall I more
 say: the time will sayle me if I should rehearse
 of Gedion, of Barach, Sampson, Iepth, David,
 Samuell and the Prophetes. If all these have
 ventured, why dare not you venture vpon mans
 word the world will venture: mans word is but
 pen, inke and paper. Gods word is a rocke,
 Gods worde is not subiect to casualtye. Mans
 word is subiect to craft and casualty. If there-
 fore we venture vpon any ground, Let vs venture
 vpon Gods word, why should we not venture? In
 short tyme after we must venture, for we must
 dye and leaue our goods, we wote not to whom.
 So in Luke. xii. Foole this night they will
 fetch away thy soule. And then that which thou
 hast gotte whose shall it be? So in Eccle. 3. I hate
 my labour in the which I haue laboured vnder
 the sunne. Because I must leaue it vnto a man
 which shalbe after me. And no man can tell
 whether he be wise or a foole. And yet hee must
 bee a Lord in al the labour, which I haue labou-
 red vnder the sunne. Heyres apparent I say are
 not

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not alwayes heyes at your death you must venture it, therefore now we venture it. Venture, for after many dayes yee shall receaue it againe. But it forthinketh you that God differreth your reward many dayes and that it shalbe longe or you finde it. Know you what Job sayth. If wee Iob. 1.
take good thinges at Gods hand, Why doo we not take ill chinges likewise? If we be well content that God should long differre our punishment why are wee not likewise content that God should long differre our ioy, and reward? God suffered Cayne long unpunished. He suffered the sinners before the flood Cxx. yeres after he had warned them. He suffered the Amorites whilest their iniquitie was filled vp. He suffered Sodome, and Gomorra whilest the crye of their wickednes was multiplied, and their sin was to much made haynous. He suffered Mohab Esay. 16.
iii yeres. he threatened that the people should be slaine on the alter in Ieroboams dayes for 1. Kings. 13.
their wickednes, yet he differred this punishment CC. and lx. yeres. He suffered vngodly men to prolong their dayes by their mallie. He suffereth wicked men to liue in great prosperity and to be buried honozably. And their sons to bee great men. And ride on horsebacke. He suffered the riche man in S. Luke to eate and drinke even to his death. Hee beareth with iniquity in all men and suffereth it longe unpunished, Eccle. 7. and 10.
Therefore if it be long or wee finde our bread, againe, wee must bee content with it. If it grieue vs that it is deferred many dayes. Let vs

R. iiii.

remem.

A Sermon preached

Psal. 6. and
13.

remember that David also being a god , and
iust man was vnlooked to many dayes . And
therefore he cryeth often *Usquequo*. How long,
how longe Lord, how long , and this hee cryeth
oft times.

Eccle. 9.

The people of God sayth, that they were exer-
cised with miseries euen from their youth. God-
ly men dye vnburied, and hee that did saue a Ci-
tye. God suffered hym in this world to be cleane
forgotten . Sara suffered long veration of Hagar,
and her sonne , Abraham suffered longe the in-
iurye of Abimileckes seruantes, Ioseph suffered
longe the wronges of his brethren , and of his
mistris . Ieremy suffered longe and many
wronges . Paule suffered longe troubles, and
wronges. The people of God , Apocal. vi. cry out
howe long O Lord thou that art holy and true.

Our time is
but short
though
trouble
make it
seeme long.

Dooſt thou not ludge and reuenge our blood
on those that dwell on the earth . So that God
exerciseth good men longe in the troubles of this
world. And therefore wee may be contented if
after a long time we finde the fruit of our almes
agayne . Neyther ha these dayes longe dayes
in deede, but in opinyon, and though they be ma-
ny dayes, yet are they but dayes. For the length
of our life is not worthy to bee named in the
name of yeres. Our lyfe is as Iacob sayth of hys
lyfe my dayes are but a fewe . Ioseph. being
borne in the middle age of Iacob is said in Scrip-
ture to be the sonne of hys olde age. For a man
being a childe , is euen now at hys middle age:
and being at his middle age , is euen now at
his

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his olde age. An hundred yeres in age is but the
yeres of childehode, so it is sayd , a childe of
an hundred yere olde . The Prophet Esay Esay. 38.
callethe lx. yeres but one moment . He telleth
hys people hee would forsake them for a moment.
He meaneth lx. yeres in the captivity of Babi-
lon . Paule calleth the grēfes that wee haue in
this worlde, the grēfes of a moment. Dauid com-
pareth mans lyfe to winde , to talke, and to a
shadowe : Esay compareth it to the remouinge
of a tabernacle . Iob to an Egles wyng, and to a
Weeners whittell . So that these many dayes are
in deede but a fewe dayes. Goe to it freely there-
fore . For after a fewe dayes though you thinke
them many dayes. Whatsoeuer you mercifully
bestowe vpon the poore yee shall fynd it agayne.

There followeth an other reason. Thou canst
not tel what wilbe tyde vpon the earth. So that
here Salomon seemeth to say this much . There
will some thyng fall on the earth that thou
knowest not of , if thou diddest knowe of it, or
wouldest knowe , it would surely styre thee vp
to be liberall . And that thou doost not knowe
particular chaunces I do greatly blame thee. In
deede Salomon sayth truely, We doo not know
thinges to come. For it was not giuen vnto the
the Apostles to know tymes, and the momentes
of tymes . For euen in these thinges where
our booke lyeth open, wee are decaied for lacke
of knowledge. So Grigory Nazienzen seemeth
not to knowe the true honour of Mariage . For
Iustinus Martyr the state of angels , and the
affection

The second
reason
wherefore
we should
giue almes.

Orat. 31.

A Sermon preached

Lib. 3. cap. 8. affection towarde women . No: Austen the true meaning of the Psalmes . No: Ierome of the little pꝛophets . No: Iereneus the age of Christ. Tertullian knewe not truth in second Mariages. No: Chrysostome in free will and taking of othes. The Councel of Ephesus was deccaued with Eutiches heresy. The first Councel of Nice had comitted a great folly but so: Paphnutius. The thirde Councell of Carthage was deccaued, in so: bidding prayers to be made vnto the sonne of God. The thirde Councell of Nice knew not the truth & therfore they set vp Images & candels & dissanulled the wꝛitings of Epiphanius. Peter Martir seemeth to some not to haue vnderstood what *Sinus* *Abbrill* ment. Beza sawe some thinges that Caluin sawe not. And Molincus would seeme to see farther the Beza. Musculus confelleth hee knoweth not that saying of S. John, That you may be one as I and my father am one. Bucer is thought not to haue determined well of vsury. Castalio saith that hee vnderstandeth not the x. part of the Apocalipes. Spanns knowledge sayleth in all thinges, Vesalius is reppoosed by Columbus in the Anatomy. Fuxius by Matheolus in the Verball. And Matheolus by others. Galene the great Physitian is reppoosed by many, Paracelsus hath controled them all and is controled him selfe.

In Arithmeticke, they can not hitte the rule of Algebra. In Geometri, Cardanus saith that Euclide, hath not handled the matter with dexterity inough In Astronomy Ptolome and all

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all his assistance are called backe by Copernicus, In Logicke they are called backe by Ramus, In morrall Philosophie, they knowe not what the cheefe good of man is, In the Greeke tongue, the phrase of all mē is controled by Dionisius Halicarnasseus, In þe Latine tongue there is no mans stile, but it hath some blemish except the stile of Iulius Cæsar. If in tongues & Artes, where nature endodrineth and our booke doth helpe, we knowe not and are deceaued, then in thinges to come, the knowledge wherof is most hidden, it is no maruell though our foresight bee naught worth, if these easier thinges be so hard to attaine vnto, then those harder thinges are most hardly discussed and specially the knowledge of thinges to come is in truth it selfe a thing of great difficultie. And here appeareth Astrologie
vnto me a deepe matter, a wide controuersy, and a large fielde, to speake with or against the Astrologers. And the matter is somewhat doubtfull. For if I speake with the, my text speaketh against them. If I speake against the. The greater part of men, who laugheth all learninge to scozne, wil haue better will to be rude, and lesse lone to be learned. If I speake with them Picus Mirandula speaketh against them. If I speake against them, Ieronymus Cardanus, Iouianus Pontanus, and Marsilius Ficinus speaketh with the. Speaking with the Calvin of a great iudgement speaketh against me, if I speake against them Phillip Melancthon a man of much learning wil not speake with me. And to conclud

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I say as our Saviour Christ some tyme sayd, who being called to bee a Iudge, and iurper in matters of lawe, about partyng of inheritaunce (he sayd) who hath appointed mee a iudge amongst you? Christ would be no iudge in such base matters.

Pecuniſh ho-
lines ma-
keth fooliſh
iudgement

But I dare not iudge in theſe learned mat-
ters. Neither will I ſeeme to ouer rule the
iudgements of ſuch worthy, and excellent fa-
thers, yet what I miſlike I will ſay: And that I
ſay: ſeemeth to me to be voyde neyther of rea-
ſon, nor of conſcience. Firſt therefore I miſlike
the pecuniſh holynes of ſome. Who eyther to re-
ſerue as they thinke) the moze power to God, do
take away all the vertue, and worthynesse of
the creatures: or els to pleaſe M. Calvin the
moze, doo take away all *Commercia celi*, that is
all the influences of heauen. But as Iob ſaid:
Goe to the beaſtes of the felde and they will
teach thee. So I will them to reſort, but to the
contemplation of nature, and they cannot be ig-
norant. The herbe called Orphan liueth with-
out any roote. The Mallow and the Marigolde
and the herbe called Helitropium apply them-
ſelues to the preſence or abſence of the ſunne.
The Bittell according to the forme of the moone,
commeth out and goeth in with one courſe. The
Piſemyre in the full moone, worketh day and
night. Cucubers in the full moone be moze full,
in the waining of the moone moze empty. Shell
Fiſhes followe the courſe of the moone. The
falling ſickenes, and the ſicknes of eyes, beas
ſick.

Iob. 12.

Naturall
prooſes.

at S. Maties Sptitle.

sicknesse, & womens infirmities, are decreased by the semblance of the Moone. Pea & the great huge Sea, also followeth the proportion of the Moone likewise. This graunteth also Calvin himselfe, that mellancolly, collicke and other humors are moved and wrought by the Planets, and touching mans bodyes, somewhat more may be graunted. Hotobelt, he that denyeth that the heauenly bodies, haue no dooings towarbes, or vpon the inferiour bodyes, for my parte I thinke them not onely to be witles but also to be myodeles.

But here I doo specially mislike, that the Astrologians will not onely giue out theyr gesinges in generall matters. But also in particular countreys, and cases. They wil sozespeake of warre, and of peace, and of dearth, and of chepth, and as they call them, particular matters of fortune: it yketh mee farther more to remember the vanitie of these men, for as the Saracens will seme to deriue theyr antiquitie from Sara. And the Haggrens fro Haggar, (and that which would make a sober man to laugh,) The Heroldes also, will fetch their antiquity of their imblasening, from Cain and Abel. The Papistes their Religion from Peter: So these Astrologians will defende theyr fact, and prouue theyr Arte good by the examples of Adam, of Abraham, Isaack, and Iacob. As who would say Astrologie were a thing of great primate.

The Astrologers doo falsely claime antiquity.

We reade in deede that Adam gaue very preper

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proper Hebrerwe names to foules, fishes, and herbes. But, that hee had any knowledge in the Starres, that wee reade not.

Gene. xv. It is sayd to Abraham, Number the Starres of heauen if thou canst, Austin in his booke *De Cinitate Dei*, xvi. Chapter saith thus. That those are to be cōtemned, which say they haue founde out the number of the Starres. For it is onely the propertie of God to knowe the Starres and their names. And surely if that any of them should at any time haue had any knowledge in that science. My thinke that the Patriarke Isaack should seme to be instructed therein, For of him it is witten, Isaack went into the fieldes to study. But of the other it is not witten that they went to study, or dyd study. Of the same Isaack wee doo reade that hee dyd not knowe the day of his death. Wherefore wee may thus conclude. Isaack the student did not knowe the chiefe parte of Astrologie, that is his satall houre. Wherefore Adam, Abraham and Iacob, which in Scripture haue no name of studentes dyd not study Astrologie, or at least were ignorant in those thinges, which the Astrologers do challenge vnto themselves. I will not bzge here the tertes of Esay or S. Austen, or of Tertullian in his booke *De habitu Mulierum*. Let them by mee eniope their Arte whether it bee much, or little, Rule or Judgement.

Howbeit I meruaile, if that cleare iudgement may bee rendered in theyr science. Why then doo they alwayes write darkly, or falsely:
darkly,

Cap. 24.
verf. 62.

The Affe
loger
wille
-or
quop

at S. Maries Sptitle.

darkly , like Appollo the deuill of Delphos.
Such a profound impostor, or deceauer was No-
stradamus, who gaue out the text openly. But
kept the Commentary in the chauncery of hys
owne brest. Our men are a little moze dull they
write plaine for they write plaine lies: & both halfe
disclaiming, and cottalling of their Arte, yet they
pouder it with lies still. There hath so many gon
about to tell vs great truthes, and so fewe hitte
little truthes, that I suspect it , there is not any
truth great or little, in that their great mistery
of Astrologie. But though they know not parti-
cular chaunces or tymes, or momentes of times,
yet though wee neuer vieue the face of heauen,
but poze vpon the earth like brute beasts, which
God hath framed to looke where they like best.
This must needes bee the entrey doore . The
Threshold. The Alpha and the a.b.c. of all Di-
uinitie. *Scio quod bene erit timentibus Deum. &c.*

Eccle.8.

I know that it shalbe well vnto those that feare
God, and are afrayde of hys face . And it shall
not bee well vnto the wicked : Neither shall
they prolonge theyr dayes , because they are
not afrayde of his face.

Here then say . And you shall see together
with mee. Whether it be likely that ill, and mis-
chance will fall vpon the earth, the case is this.
If the feare of God bee in men , there will no
mischaunce fall vpon the earth. If the feare of God
bee not in men, there will mischaunce fall vpon
the earth. And here I enter into the fearefull and
discouraging question. Whether the feare of God
bee

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John, 14,

be in this generation or not. The feare of God
ye knowe, and the loue of God are most nere-
ly knit together. And wheresoener is the loue,
and feare of God, there is the keeping of Gods
commandementes. So that nowe I must de-
maund, whether that Gods commandementes
be kept on earth.

And nowe this question groweth from bitter
to bitterer, from wo:me woode to gall. From
woyse to woysse. For, (thought I) so: me to
goe tell the breache of the lawes throughtout
the land. And the breakers of Gods lawes,
and the illnes that may, and will lyght vppon
the land: Since Ionas so feared it, Micha so felt
it, and Jeremy so smarted so: it: (As I say) I
tooke it to be a too colde occupatio, and a very
vntchristy. With that I my selfe also haue tasted
it before with myne owne experience. And
barke, howe feare cast in many extremities.
Thys land (thought I) is deuoyded into the po-
bilitie, the Clergy, the Lawyers, and the people.

Soph. 2,

If I should checke the offences of the po-
bilitie, I should speake agaynst Lyons. If of the
Lawyers, I should speake against Wolves. If of
the Clergy, I should speake against Foxes, if of
the people, I should haue to doe with Waspes.
And in dede in this respect I could not but com-
pare the pobilitie vnto Lyons. For as if any
beast annoynted with the Lyons greace, no
beast of the forest will annoy him. And as the
Proverbe sayth, it is a greuous thyng to a-
wake a Lyon: so no doubt it is bothe greuous
and

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and lecherous, to speake against the vices of the
nobilitie, and to wake them out of that sleape of
sinne, wherein they so sweetlie & quietlie slumber.
Though Christe himselfe called the Priests and
Parishes, wolues under lambes skinnies, yet I
will rather now call the Lawyers & olmes, both
because they are greedy to swallowe, and also in
might and power, stronger then the Clergy. The
Clergy as it nowe is, resemblith mooste aptlie
(my thought) the nature of Foxes, who though
they seeme to sleape befoze company, yet they
will spoyle and prave, when no body looketh
on; and surely they sleape, as sinne is sayde to
sleape in Genesis. Sinne (saith the text) sleepeth
before the doores: That is, sinne sleapeth
whilst we live. But when wee goe out of the
doores of this lyfe, it sitteth vpon us. So they
will dissemble theyr reuengement, befoze the
eyes of the world, but when the Breacher is
gone out of the Pulpit; They will set vpon him.
The people I thought to be lyke vnto Waspes.
For if one Wasp sting vpon a painthe affecti-
on, a number also will sting for fellowship. So
that to conclude, I see nothing from the worlde,
but eminent danger. And here I assure you,
I stode in a crosse waye, that I could not tell
which path was better to treade. For displeasure
being so nere vnto me, from the worlde. And
God being so farre off, to the iudgement of flesh
and blood: I was dymen into a most vncertain-
tie. For in all this worlde, I could finde any one
manner thing, that in this case could releue me,

Gen. 4.

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I left therefore the dwellers upon earth, and lifted by my minde vnto him that dwelleth in heauen, in whose cause I did thinke once againe to benter. And his spirit did assure me, that so farre as heauen is exalted aboue earth. So farre is his strength exalted aboue mans strength, and his maintainance aboue mans maintainance, I did therefore by the favourable protection of GOD, purpose with my selfe to vtter my conscience, howe despised & odious soeuer it should be, in the eyes of the world. But because I was not verie certaine, whether it would better edifie this age, to speake in roughnesse, no; in mildnes of spirit, I thought to vse both wayes, and kindes. And to doe as the wise Lapidarie doth with his pearles, who according to their nature, doth temper some of them with hony, and some of them with vinegar. So I will deale with some gently, and with other some sharplie. Neither will I charge them with sinne from my selfe: but I will aske them of theyr owne conscience.

And first to beginne with the Nobilitie, I must needs saye, as Iob sayde some time vnto God: O that a man might speake vnto you, as he doth vnto his neighbour, I would then be maunds of you many questions. And first I would aske of you, whether it be not in your Courte, as it was in the Courte of Pharao.

Gen. II. Where there was *Princeps pistorum*, and *Princeps Laniorum*. The Prince of Bakers, and the Prince of Butchers. My question is this, Whether that officers, and maisters of bellie chere, and instru

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Instrumentes of worldlie pleasures both growe
 up to great principallitie: And rather by those
 meanes then by wisdom, gouernement, tem-
 perancie, counsell, actiuitie, cheualrie, &c. Againe,
 if I might speake to you, as a man doth to his
 neighbour, I will aske you, if all Preachers be
 not to you as Micheas was to the Court of A-
 chab, whilst he pronounced viciozie against the
 Syriars, he was a true & true Prophet and in great
 price: but at an other battell, when he sayd they
 should not winne, he was in great disuaine. 3. King. 22.
 that seruing theyr appetites they loued him, and
 not seruing theyr appetites, they did not loue
 him.

Againe, I would aske of you this question,
 whether that you be of Salomons opinion in this Prou. 25.
 point, who sayth, By taking away the wicked
 man from the Kinges presence, his thronne shall
 be established: And if ye be of that opinion whe-
 ther you doe practise it, or no? Also I would aske
 of you, whether you doe not rather delight to be
 noble men lyke vnto Esau, whose nobilitie
 was in carying fowre hundred men after him, Gen. 34.
 then to Jacob, whose nobilitie was in the imo-
 cation of the true G O D. In calling of him,
 The God of Abraham, The God of Isaac, The
 God of Jacob: Whether that ye be not lyke to
 that nobilitie, which is spoken of in the fourth
 of Osee. Where it is sayde. Their nobilitie or
 cheefe men, loue bring ye filthelie. Whether
 ye be of the opinion of our Sauour in the first
 of Saint Iohn. *Cara non predest quicquam*

A Sermon preached

The fleshe(sayth he) profiteeth nothing. And if
 fleshe profite nothing, Whether you can thinke
 that blon or gentrie profite any thing: Againe,
 whether that your Serving men, doo not vse
 theyr badges, as Caine dyd his marke. Because
 Caine had a marke, that if any man killed him,
 he should be punished seven times as grievously.
 But if Caine killed any, we reade in this world
 of no punishment: So I will aske you, whether
 if one chaunce to kyll one that hath your badge,
 or marke, he be sure of execution, or not: But if
 any of yours chaunce to kyll one, whether that
 then through the priuiledge of your badge and
 marke, he is not vntouchable. These and many
 other the lyke questions, if I might speake vnto
 you as to my neighbours, good Lords and Noble
 men, I would demand of you. But as in slep-
 ing of an Hare or Conny, it is not very harde to
 plucke of the skinne, whilste it come at the head,
 but then it is verie busie and difficulte: So in
 controuling of vice, it is neuer so harde in resor-
 mation, and stayeth so much as when it commeth
 to you, who are the heads, and I in this businesse
 am more lykely to hurte my selfe, then profite
 you. But that which I cannot, GOD can. To
 whome I praye for you. And to whome I com-
 mend you, and your vertuous amendment. If
 I might speake to the Lawyers, as vnto my
 neighbors, I would aske them but this one que-
 stion. Whether they do not iudge, *Secundum*
aspectum, that is, according to the outward shew.
 Whether that the face of a noble and a meane
 man,

Gene. 4.

John. 7.

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man, a rich man and a poore man; be all one or
no? Of the Clergy I would demandaund, whether
that in conscience, they do not thinke themselves
lyke vnto Cucumers, the which Cucumers, if it
thunder from heauen, turne themselves rounde
about: so whether that they, if there be any thun-
dering from the Court, eyther by speech, or by let-
ter, do not turne theyr affection, and that verie
roundlie. Againe, I would demandaund of them,
whether that they do not suppose, that the world
doth thinke vs verie cowardlie and foolish shep-
heardes, that dare speake so boldly against the
Pope, or against Ceremonies, or with Ceremo-
nies, in which matters we are vpholdeed with
one faction or an other: But against vice wee
speake nothing, or verie faintlie: And as cockes
nipt with kites clawes, we cackle, but we crowe
not. Also, I would aske of the Clergy, and that
by theyr owne experience, of those that haue
preached sincerelie, whether a man preaching
freelie against these two vices, uncleannesse of
lyfe and bybery, should not haue his soule driuen
lyke a Sparowe from place to place, should not
haue sorrowes made vpon his shoulders, haue
his soule made low vnto the dust, and be blacked
with sclanders and aduersitie. To these Lon-
doners, because I may speake as vnto my neigh-
bours, I will thus saye, and demandaund of them,
How they do liue according to the profession of
the Gospell, considering there is so fewe of them
good, and so many of them naught. And againe,
whether they had not rather both the Preacher,

L.ij. and

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and Pulpits were set on fire: then they would forsake that sweete and gainefull sinne of vsury. Whether those which haue had occasion to trie them, haue not founde them as vnmercifull, as the mercilesse Exchequer, as void of Religion as the Papist. I appeale to God that knoweth this, to the world that cannot for shame deny it. If I say the trueth, go about your owne amendment, and not to hurt me. And thus much I haue spoken in gentlenesse of spirite. If you inuenaile what can be sayd more rougher, I will speake to you out of the fist of Ieremie. Go, and search throughout all the streetes of Ierusalem, and see and know and enquire in euerie streete, whether you can finde such a man, and whether there be such a one as dooth iudgement, and seeketh the trueth, and I will spare the Cittie. And as truelie as God liueth, they will sweare a verie lye. And I said, truly these men are poore men, and they are but fooles. Because they doo not knowe the way of Iehoua, and the iudgements of their God. I will goe therefore to the vpper sort and speake to them, for they knowe the iudgement of Iehoua their God, but they also truely had broken the yoake: They had burst too peeces the bandes. So that the cause of the destruction of this Cittie was, that the people was not southeast in worde, and the Nobilitie was violent in worke: Euen so it is now through Towne and Countrey. There is fraude and decepte, in bargaines, and in all speeches amongst the people. The nobilitie, of vpper sort,

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are verie violent, for they doe not take that thing
in hand, which they will not dispatch eyther by
fauour or money, and no rich mans matter, or
noble mans matter is an ill matter, or at least an
vnluckie matter: I may be deceiued, but if it be
as I take it, and I pray God I doe not mistake it,
if it be so, I will vtter my minde as I am com-
pelled: And I will sweare an olde oath swozne
oftentimes befoze by the Prophets, *Vinit Iehona*,
God lyueth, or by Gods life, Except you doe as-
mend, you shall altogether perishe. I hate no
man, I see no man, I minde no man: but vppon
verie lone, and good heart I speake it, Except ye
repent ye shall all perishe. As ye knowe, alas
you knowe, But alas you will not knowe, what
ill may betyde vppon the earth. But heere
some men doe thinke they state so sure, that no
ill can betide to them vpon the earth, but let vs
examine this opinion. Where dost thou line?
Vppon the earth: what is aboue thy head? Hea-
uen. Who is the dweller in heauen? GOD.
And thence sayth Ieremie, our sinnes being tyed
to Gods hand, doth reele amaine vppon our
neckes. God hath diuers waies to punish, and
diuers kindes of punishmentes, when as in the
Prophete Esaie, God counselled with the Cher-
ubines, howe to punish the wicked people, one
of the Angelles saide thus, and an other saide
thus. So that heereby it appeareth that GOD
hath diuers kindes of punishmentes. Is mans
heart so foolish, that it doth thinke, that there
can be no mischeefe betyde vppon the earth:

God lyueth
& by Gods
lyfe, is all
one.

Esaie. 6.

Plagues may
chance vpon
the earth.

L. iij.

There

A Sermon preached

There is a thing they call water or rayne, the which once came so largelie out of heauen, that it destroyed well nigh euerie lyuing thing vpon the earth. But thou wilt saye there is a rayne bowe, I saye the rainebowe, is the worlds raine bowe, and not thy rainebowe. In the raine bowe it is couenaunted, that the world shall not all be destroyed, Yet thou mayst be destroyed. This Euill therefore may chaunce to thee vpon the earth. There is a thing they call snowe, Iob calleth it the treasures of Gods snowes. God hath whole treasures, and storehouses of snowe, to destroy the wicked. This Ill also may betyde vpon the earth. There is an other thing called Hayle: which in Egypt destroyed all the cattell, trees, and frutes. So likewise in Fraunce, the yere of our Lord, eight hundred xrb. And though there be a rainebowe, which promisseth safetie to the world from raine, yet there is no hailebowe. This therefore, Ill may chaunce vpon the earth. Blondus in his 9. booke writeth, that after the death of Adonatus, there were so great stormes of lighbtings and thunders, that it destroyed all thinges, save onelie a fewe Paulis and Rotes. These Ills also maye betyde vpon the earth. There is also blustering and furious winde, which (as Cuspinianus writeth, in the time of Commodus the Emperoz) blew downe an huge brasen Image. And in the time of Iob, blew downe Iobs house, and his progeny. This Ill also may betyde vpon the earth. There is also the ayre it selfe, which maye engender frogges, in

troubles

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trouble thee, as in Egipt, and Grasshoppers, as in
Fraunce, as in Italie, and as Cromerus reporteth
in Polonia, the yere of our Lord. 1473. This
ayre if it be verie hote, may bring the plagues of
pestilence, & of the sweating sicknesse, wherewith
we are well acquainted: if it be verie colde, it
may destroy all the fowles of the ayre, as some
tymes in the dayes of the Emperour Iustinian:
it maye freeze the Sea and kyll the fishes, as in
the tyme of the Emperour Phocas, which is
testified by Nicephorus and Paulus Diaconus.
These Illes also maye betyde vpon the earth.
There is also an other thing most dreadfull and
violent, called fire. And though all other plagues
sayle, that plague will not sayle. Malachi. 4. It is
sayde, that, The daye of iudgement will burne
lyke an ouen. Esay. 66. It is sayde, Beholde, the
daye of the Lord shall be in fire. The fyres that
bee in your Citties, you can helpe, them with
clampes and buckettes: if it be wilde fire, you
can quench it with milke and vinegar. But this
fire as Esay sayth, Cannot be quenched. It is
sayde in Luk. 17. That, In the dayes of the sonne
of man, it shalbe as in the dayes of Noe. In the
dayes of Noe, a lyttle Dore could not set her foot
on the ground, for the aboundaunce of water. In
the dayes of the sonne of man, a lyttle Dore shal
not sette downe her fote, but it shall be singed
with fire. This euill will be a generall euill, and
this Euill shall betyde vpon the earth. But let
me come nere vnto thee, and demand a freshe
of thee. Dost thou beleene that no mischance can
betyde

The great
daungers
many waies
hanging o-
uer our
heads.

A Sermon preached

betide vpon the earth: Vppon what part of the earth dost thou dwell: In an Island. Thou must remember the Isles called Maiorica and Minorica, were destroyed with romnies. As also the Isle Anaphe, as Eustachius writeth, if it be an Island, the Sea may eate it vp, as it hath done diuers Islandes. There is also great daunger by the nature of the place, of the arrinall of enemies. This Ill also maye betyde vppon this kinde of earth. But what profession is thy Island of? Of a Christian profession. Therefore, the Turke is the great & sworne enimie. What is the Turke? One that hath mosse large and wide Signboztes, One that vseth seuerer discipline and policie, One that winneth much, and loseth little: One that hath a good affection to Islandes, and this last yere hath toun the fine and wealthy Island of Cyprus. And no doubt is set on by God to go sozeward. The Turke they will say is farre off. But God whistleth to those that are farre off, that they come like Bees, to lyght where he will haue them. Thou laughest at me peraduenture, to see me so carefull, I mourne for thee without peraduenture, to see thee so carelesse, Thou laughest at me, and God at thee. Thou carest not, but care, thou laughest, but wepe. And doo good whilste thou mayst, thou canst not tell what Ill will betyde vpon the earth.

What is the name of the Island? Englands: what neighbours hast thou? Fraunce and Flaunders. The one thou canst not retaine in frendshippe, but as men. The other is thine enimie most

The Epistle
to the
Hebrewes
chapter
xiii
verse
12

at S. Maries Spittle.

most subtil, experienced, willing and able to do
the hurt. Do good therefore to all men, and
cast thy bread vpon the face of the water. For
thou canst not tell what ill wyll betyde vpon
the earth.

Is England an whole Island? No, but halfe
an Island, how is the other halfe, Scotland affec-
ted. Some well, and many ill, as you haue vn-
derstanded. They haue bene offens in minde,
to put out the candle of England. To take away
our Iohas, the breath of our nostrils, and to set vp
hypocrites vpon vs. O England, what if thou be
suddenly overtaken, as the woman with her child
panges? Then wilt thou wish that thou haddest
bene mercifull, and dealt thy bread. When thou
shalt see, & feele what ill will betide vpon the face
of the earth. But being but halfe an Island, art
thou firme and trusty within thy selfe? Nay, art
not thou a snake with young, thine owne bryde
being ready to bite out thy belly? England hath
swords drawne out against her, but provideth no
buckler. The state of England is lyke to chyl-
dren, sitting rechelesse in the market steepe. The
plaxe and pipe to them, but they relent not: our
sermons are like vnto the muske which Aristotle
speaketh off. Which when it is once done, there
is no more remembrance of it. They belene La-
wiers in lawe matters, and follow them: Phisi-
tians, and follow them: Councellores, and follow
them: they heare Preachers, but they do not fol-
low them. I am verie soze, for I do verily think
that some ill will betyde vpon this earth.

But

A Sermon preached

Ill may
hap to eue-
rie man.

2. King. 20.

1. Sam. 2.

3. King. 12.

But admitte thou feare no generall punish-
menten by warres, by plagues, by famine: Yet
much ill may fall vpon the earth. What parti-
cular man art thou, but some ill may chauce to
thee vpon the earth. Art thou a Magistrate? If
thou be a good one, thou mayst be tost and wyong
lyke Dauid: If thou be an yll one, thou mayest
breake thy necke lyke Helie. If thou be a noble
man, thou mayst be sodenlie dabbte to the heart
with a dagger lyke Abner, or lyke Amasias. If
thou be an olde Courtier, thou mayst be put to
death, at the comming in of a new King lyke Io-
ab. If thou lackest examples, reade the booke of
the Kinges, what hath chanced vnto Kinges.
Trueth it is, and time dooth tell that Kinges
themselues, and Courtiers of great estate, haue
theyr flourishing, and theyr falling, theyr *Regno*,
and theyr *Regnauit*, theyr *Sursum*, and theyr *De-
orsum*. Let them therefore breake theyr bread,
and liue well, for they knowe not what ill wyll
betide vpon the earth. If thou be a Minister,
and a good Minister, then thou shalt alwayes be
oppressed in the world: if thou be an ill Minister
thou mayst be destroyed for thine Idolatrie, as
Helias the Prophet destroyed Balles Priests. If
thou be a grauer of Cattell, thou mayst be slaine
of thine owne brother, lyke Abell. If thou be a
ploughman, thou maist chauce to kil another like
vnto Caine. If thou be a landed man, thou maist
be spoiled like Naboth: either by violence of
Courtiers, either by subtiltie of Lawyers. No
trade nor estate, through the whole Common
wealth,

at S. Maries Spittle:

wealth, hath any charter of safetie. Cast thy
bread therefore vpon the waters, denide it, and
parte it, for thou canst not tell what will betide
vpon the face of the earth: for both thy selfe arte
subiect vnto euilles, and thy goods are subiect vnto
euilles. For what hast thou, which is not sub-
iect vnto casualtie? Hast thou gemmes, Jewels,
and pearles? Thieves may burst in, and steale
them. Hast thou golde, silver, coine, plate, and
mettals? Rust may create them, or thieves may
steale them. Hast thou tapestrie, silkes, cloathes,
wardrobes, mothey may eate them: and of them
selues they will weare olde. Hast thou great
flocks of sheepe, they may be burnt from heauen
as Iobes were. Hast thou oxen, cattell, horse: eni-
mies may take them away. Hast thou houses,
and sayre mansion places? They may be burnt
with fire like to Ierusalem, or they maye be
blowne downe like to Iobes houses. Hast thou
grasse and corne, it may be as in the dayes of the
prophete Elias. The heauens will not heare
the earth. And the soyle shall be barren, for lacke
of rayne and moy store. 3. King. 17. While thou hast lyght
and tyme, worke that which is good. Breake thy
bread and cast it vpon the waters, thou knowest
not who shall enioy it. For thou knowest not
what will betide vpon the earth: For as when
the Pulverie tree doth budde, so the welth the
spring to be at hand, as the comming of the swal-
lowes is an argument of summer, lyghtenings
of thunder, smoake of fire, bright skie of sayre
weather, pricking in the left side of pluresies.
sudden

A Sermon preached

subvaine litherneſſe of ſickneſſe, and ruſſing in
the throte of death: Euen ſo, and more then ſo I
gather, and ſtrongly ſuppoſe, that ſome Ill will
hap vpon the face of the earth. Trees may bud,
and yet no ſpzing come, Swallowes may ſie,
and yet no ſommer come, Snowake may be, and
yet no fire, voluntary litherneſſe, and yet no ſick-
neſſe, pricking in the left ſide, and yet no plure-
ſie: But where there is ſo much ſinne, and ſo
ſmall repentance, Gods mercy ſo abuſed, and
his iuſtice ſo egged on, There muſt needs ſome
Ill betyde vppon the earth. You will ſaye you
knowe not, I thinke ſo, but the more is your
ſhame, & greater is your indgement: you know,
not ſaye you: ſie for ſhame, ſaye not ſo. Pauls
ſteeple long ago, gaue you light enough, to know
by burning. The Thames and other waters,
might haue taught you by theyr extraordinarie
flowing. The Starres by theyr blazing, ſpoun-
taines by mouing, thine owne people by rebel-
ling. Theſe thinges argue that thou ſhalt be
ſick, and diſeaſefull. Again, I will reaſon with
thee, as Saint Paule doth in prouing the reſur-
rection. If (ſayth Saint Paule) that the reſur-
rection be not, then all our preaching is in
vaine. So may I ſaye of theſe times, we haue
all ſoynd together: All the Preachers of this
land, haue ſeen miſcheefe hanging ouer thy head,
Eether all our preaching and ſoſeſeing is to no
purpose, or elſe ſome miſcheefe will betide vppon
the earth. But thou wilt ſaye, thou knoweſt it
not: alas, theſe poze blinde countrey, for thou
wilt

Forewar-
nings of
miſcheefe.

at S. Maries Spittle:

thou wilt not see, deafe countrey, for thou wilt not
heare, sencelesse, for thou wilt not feele. If thy
Preachers would go like Esaie, in sackcloth, like
Jeremie, with yrons about theyr necke, if they
would denide theyr cloakes, like as the Prophet
did to Ieroboam, yet I would haue no bene of
thy reuerie. Thou art lyke Elau, who noo
hauing lost his patrimony, did sit downe, eate,
drinke, and was merry. Thou art like the Jewes
whome Esaie speaketh of. 28. chapter. Who cried
out, that They had smitten truce with death, and
made a couenaunt with theyr graue. Sodome
would not knowe that the vengeance of God
came vpon it, and therefore earlie in the mo-
ning, fyre and brimstone rayned vpon them,
and they were destroyed before they could well
open theyr eyes, to see the manner of theyr de-
struction.

The people of Constantinople was so quiet,
when the towne was taken, that theyr enemies
being present, and theyr hamours broken, they
would giue nothing to the reedifying thereof.
Therefore, the Emperour, his Countesse, and
people were taken, and murdered. The Em-
peresse and her Gentlewomen, were abused.
The Emperors for euer, was remooued from the
East. This was before foretold her by her Pro-
phetes: but Constantinople would not see it.
When the Duke of Bourbon sacked Rome, and
the campe did now environ the whole towne,
the Pope, and his Cardinals were so quiet, that
being at Masse, there were some of them taken,
theyr

1. King. 12.

Examples
of deepe
securitie.

Isaie. 2.

Luke. 12.

Isaie. 2.

Isaie. 2.

Isaie. 2.

A Sermon preached

11. 2nd.

105qmx
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Jerem. 9.

Luke, 19.

An other
reason to be
lyberall.

they goods spoyled, and themselves mocked, and derided in most villanous manner. Cassandra cried out, that the horse which was in Troye, would destroy Troye, yet the blinde Troyans would not heare it, nor see it. They heard harnessed men clincke in the horse belly, but they would not marke it. Harnessed men in an horses bellie, destroyed Troye: And harnessed men in a Lions bellie, will they not destroy England? The horse they sayd was so holie, that it might not be destroyed, and yet the holie horse destroyed the Citty: It p^roketh me, except you take heede to your selues to forgethinke your myseries. Cassandra rent her haire, vpon the destruction of Troy. Ieremie wished for cisternes of teares, to wepe the sinnes of his people. Christe wept vpon Ierusalem, We may with teares of blood be sozie, and mourne for the stormes that will rage in this nation. If they will not be warned, watch, watch, fast, fast, praye, praye, cast your bread, giue your bread, breake your bread, for you know not what Ill will betide vpon the earth.

If the cloudes be full, they will pouze out theyr raine vpon the earth. The cloudes hauing much raine, they let it fall. The trees hauing frutes, they let them drop. The fountains hauing waters, they let them runne. The castell hauing milke, they let it streame. The Sheepe hauing woll, they yeld it. The sowes hauing fetters, they cast them. By these naturall examples, mans nature is exhorted to be lyberall. The cloudes if they be full, they yeld forth their raine,

at S. Maries Spittle.

rayne, if the cloudes retayne their owne fulnes, it is a burthen to the cloudes to retaine it. Much rayne is a burthen to cloudes, and much riches are burthens to me. Abraham is said in xiii. of Genesis to be burthened with golde. Abraham was a good man, and yet it burthened his head to bee busie with the care of his golde. Againe, to be puffed up in pride and vaine earthly cogitations, is a burthen to the soule, but that is the effect of much riches, as it doth appeare in the first of Timothy the iii. Chapter. Therefore to be very rich is a burthen.

Much riches are burthens.

Againe to eat much, drinke much, and rest much, is a burthen vnto the soule, though it bee pleasant to the body. But in the xii. of Luke it is prooued that aboundaunce of riches maketh one to eat much, drinke much, and rest much: Therefore as much rayne is a burthen to cloudes: So much riches are burthens to men. Againe, that which doth pulcke a mans hart into diuers thoughtes and cogitations, that is a burthen vnto men.

But in the vi. of Mathew, it is sayd where thy treasure is, there is thy hart: So yf a mans treasure be in an hundred places, his hart is in as many places, therefore to be very rich is a very great burthen. Againe, which maketh a man unfit for the kingdome of heauen, is a great burthen vnto a mans soule. But much riches, maketh a man as vnapt to goe to heauen as a ramell to creepe through a needles eye. Therefore aboundaunce of riches is a burthen vnto man.

which

sp. i.

which

A Sermon preached:

which maketh a man, to depart unwillingly out of his life, is a burthen vnto a mans soule, but that doo great riches.

As dooth appeare Sirach, xli. O death, howe bitter is thy memory vnto him, that dooth lyue quietly? &c. Therefore plenty of riches is a burthen vnto mans soule. A little will serue nature.

Much riches dooth in our lyfe tyme disease vs. And will at our death trouble vs. Therefore, as the cloudes pover out their raine, let vs bee free and dispence them.

Esay. 39.

Much riches made Ezechias laye his hart to them. Much riches vndid Salomon, and vndid the Church of Rome, and in all degrees and states are very pestiferous.

In the nobilitie they haue this effect. They worke appetite without measure, and as a droppe man, the more he drinketh, the more he may: To these men, as it is in the fift. of Esay toyne house to house, and lande to lande: euen so farre, as there is no more ground to purchase.

In corrupt spirituall and temporall officers, this aboundaunce of money, worketh all manner of mischance. Salust sayth, that a kingdome is easely preserued, by that meane by the which it is gotten. These men seme to take god heede, to that saying of Salust, for they gette theyr rooms with money, and mainteine them with money. The strength of the Elephante is in his snoute

at St Maries Spittle

snout. Of the Boar in his tuske, of the Lyon
in his pawes, of the Dogge in his iawes, of the
Horse in his hooft, of the Bull in his hornes, of
the Hare in her fete, of the Wch in his
picks, of the Cocke in his spottes, of the Hanne
in her fallentes, and of these Magistrates in their
money.

This money, is their sacrifice for all they
sinnes, the Monarche of the world, the master
of misrule, the abater of discipline, the smother of
winkled countenances.

The looue
of money
corrupteth
the commo
wealth.

The wings which they flye with, the legges
that they stand vpon, the staffe that they leane vpon,
the buckler that beareth of, and the sword
that stricketh, their glory, and their God that holdeth
vpon their head.

Though a thousande sinnes and enormities
compass them on the right hande. And tenne
thousand on the left hand, yet vnder the patro
nage of money they will lay them downe, and
sleep quietly. I had rather if I were riche,
bringe tenne Rivers from Ware to London,
builde vp tenne newe Exchanges, builde vpon
Pauls steeple many tymes, then onely to be
fraye such sommes of money, as are swallowed
vpon in this Realme, by the waye of corrup
tion.

That Magistrates, and Ministers shoulde
evidentlie in the sight of the worlde, redeeme
they sinnes with money. That money so hallo
and earthly a thinge shoulde preferre wicked

A Sermon preached

nes and conquere honestly, wyng, and vndoo
gobly preachers, confounds learning, suppress
goblynesse, hurt heauen, and do iniury to God
him selfe. Howe much better were it for these
men if they be full to do like the cloudes, to
gushe, and dzope out where it needeth, and to
cast thir almes vppon the face of the earth: Also
to the common sorte of people, aboundaunce of
riches is a great burthen, Gregory nazienzen
sayth, that a great belly cannot enter in at a nar-
rowe gate.

But these men hauing aboundaunce of riches,
doo stroute out their bellies with eating, and
drinking. Wherefore riches is a burthen vnto
them. Againe, it is repoted of Naball, that when
his wife had giuen some of his goodes to Dauid
his hart was as heauy as a stone: So likewise in
these Londoners, the greife of giuing away and
the feare of losing, maketh them sometimes hea-
uier to be wayed in a payre of ballaunce, their
couetous hart and wretched humoꝝ, maketh the
so heauy. To conclude it maketh sadnes. For the
young man that was very riche went sad away
sayth the Scripture.

Againe it maketh quarelling, and bꝛabling, as
betwixt Lot and Abraham. And the two bꝛe-
thren in S. Luke, which stroue about inheri-
taunces, And commonly in this world, it maketh
great garboiles. And when as they them selues,
will not bestowe it vpon the poꝛe, or to good vse.
Then the common place will sucke it vp. The
Kinges benche will suppe it vp, and the Chaun-
cery

1. Kinges. 25

Marke. 10.

Luke 12

at S. Maries Spittle.

every will swallowe it vp. Therefore doo like the
cloudes, which drape vpon the drye ground. Give
according to the necessitie of those that want, be
plentyfull vnto the poore, and followe the ex-
ample of the liberall cloudes, which let their wa-
ters gush vpon the face of the earth. And if
there might be reason in a reasonable thing, we
thinke these cloudes might moue vs vnto libera-
lity. For howe reasonable is this in that, cloudes
that they bestowe their rayne where it needeth,
that is vpon the drye earth. Where it needeth
the cloudes are liberall.

The clouds
bestowe the
raine where
it needeth.

And where it needeth not I would not haue
you liberall. As for example you bestowe vpon
your bellies vi. vii. or tenne dishes, your
bellies are fylled with much fetter, your
bellies therefore neede it not. You haue for
your backes chaunge of apparrell, sewtes many
and costly: The poore haue none, the ayre is
their peticotte, and they are compassed with cold,
as with a garment, your backes neede it not, the
poore neede it. You haue huge quantity of clothes
and silkes about your loynes, they haue scarce le-
remies linnen breeches about theyr loynes, your
loynes neede it not, theyr loynes neede it. You
haue p2oude and rich chaines about your neckes,
I doubt in this case obseruing true charitie how
you can doo it. Your neckes neede it not. They dye for ex-
treame misery, therefore they neede it. Pee La-
dies, and Gentelwomen, ye weare farthingales
about your legges, your legges are other wise
from

Jeremi. 13.

A Sermon preached

from the colde warmly inough fenced. The legges of the poore are uncloathed: yours are so much cloathed: your legges neede it not, they neede it. O ye Ladies and Gentilwomen, ye are women, and but women. S. Paule willethe you not to decke your selues with golde. But you, decke your selues, you picke your selues. you prane your selues, you spangle your selues, you powder your selues. And being but earthen Ladies, you would make your selues golden Ladies. Welcome me Ladies, you neede it not. The poore dyeth for it, therefore they neede it. Also touching your feathers what say you to feathers? You say ye doe and will weare them. I thinke so for I see it in dede. ye weare them great, huge, monstrous, redde, white, blacke. blew, raynebowe colerd, partie colerd, and in all kinde of collours. The worlde can witnesse you weare them, and yet me thinketh you neede them not. For, if the weather be whote, they helpe you not with shaddowe, if it be extreame colde, they warme you not with heate; if your heare fall of, they are not comfortatiue; if your brayne panne perishe, they are not restitutiue, nor if your brayne perishe, they are not restitutiue. Truly, according to my iudgement, I thinke your heades neede them not, The poore dyeth for want, therefore the poore neede them. Againe, diuers rich men hang great huge walls with Tappistrie, and their galleries with chargeable, and costly pictures, and pile great heapes of plate vpon

Feathers.

bat S. Maries Spittle.

vppon their tables. I say not but these thinges
may bee suffered, but that in so great exesse of
some men, that some other men should dye for
want, that is intollerable. Wesho we it not there,
foze vppon your walles, and tables, which nede
it not, but power it out vpon the pooze which
nede it. Now agayne, here followeth an other
argument, to perswade vs to liberalitie, which is
to be drawn likewise, out of the former wordes,
which say that the clouds, rayne vppon the earth.
So that the argument is this. The cloudes
which did ascende from the earth, doo by all
meanes they can benefite the earth. So we, that
haue our beginning fro God, must by al meanes
we can, employ al our benefite towards God.
But benefite God, wee cannot, nor we nede not,
for the earth is his, and the fulnes thereof, But
if wee helpe the poze, wee helpe hym, if wee
feede the pooze wee feede him, visite them, wee
visite him, cloath them, wee cloath him, if wee
power out vpon them, we power out vpon him,
so we shall supply their necessity, and faithfully,
and truely fulfill our owne duty.

An other
reason to
liberalitie.

The tree where it falles, whether it bee
towards the North, or towards the
South, there it lyeth.

The text.

If this text be expounded as it is commonly,
then this argument riseth vpon it.

If thou dye thou must lye like a rotten tree, and
beare no fruite.

But thou must dye.

Ther.

A Sermon preached

An other
reason to
perswade to
liberalitie

Therefore thou must lye and beare no fruit, nor
giue almes, when thou art dead. The Maior or greater proposition, may bee thus
enlarged. The fall of man is like the fall of a
tree. So it is sayd in xxx. Gene. That Ismaell
did fall before his brethren. A tree being fallen,
beareth no fruite. Grasse being fallen, beareth
no flower: nor a man being fallen and dead
cannot worke. Therefore it is sayd Eccle. ix. The
dead doo not knowe any thing, nor there is not
any farther reward for them. So that here is ta-
ken away, either dooing, or suffering in an
other world, in the way of reward of purging.
Neither is there any Purgatory, but onely
the blood of Iesus Christ, which doth purge vs
from all our sinnes. Tindall, and Erith, and Ce-
lius Curio haue discredited that matter. Maister
Hardings loude voyce, hath helpt to ryng downe
the paines of Purgatory. And Verone hath hun-
ted Purgatory vnto the death. And as S. James
sayth to rich men in his 5. Chap. Get to you rich
men, and howle. Because your riches are rotten:
So it may be sayd, howle you be Monkes, and
you the Monkes, and all you farmers of the pro-
uince of Purgatory, it is fallen, it is fallen.

Apocal. 18.

Her marchauntes may howle, and moorne for
those thinges that were dearely solde, and for
precious valus, are now not worth any thing, all
her fatte thinges, and notable thinges are gone
and can be found no moze. Purgatory is chased
to the death, there is no Purgatory after this
life. There is no doing of good nor suffering of

ill

at S. Maries Spittle.

ill by the way of chending, & therfore Salomon co-
pareth a liuing dogge, and a dead Lyon together
and preferreth the liuing dogge, befoze the dead
Lyon because the dogge can doo some thing, and
the Lyon nothing.

1111011

At our death commeth our *consummation* est. Eccle. 9.

There is a full pause and a periede, that we can
wozke no further, therfore the riche man beeing
in hell, could neither helpe him selfe no: his
freends. And therfore beare fruites and yeelde
fruites whilest ye stande, for bee you sure, that
the dayes will come on that you must fall, and
become both lyuelesse fruitles. You must die, be
you well assured. Doo you not see how clouds va-
nish away, trees fall downe, and grasse vadeth:
so likewise you must perish. Marke also what
Saint John sayth. The world passeth, but you
are a parcell of the world, therfore you must
passe and perishe likewise.

1. Epistle. 1.

The long lines of Adam and Mathusala had
an ende, therfore your short lyues must haue an
end. It is sayd that Adam liued and dyed, Noe
lyued and dyed, Iacob lyued and dyed. So that
death and dying is the keeping of the song. Now
these two pointes do appeare, both that we must
dye, and also when we are dead, that we shalbe
fruitlesse, and vnprofitable. Let vs doo good
whilest we can, for the dayes will come that
we shall not be able.

1111011

And though this exposition dooth please some,
and yeldeth conuenient matter for this purpose,
yet me thinketh it may be expounded moze fitly,
and

and

A Sermon preached

and sensibly to the meaning of Salomon's, and that is thus. If thou art a man, open thine eyes, and see that thou art a man, and open thine eyes, and see that thou art a man.

The text.

If the fruit of the tree, fall into the North, or the South, there they are.

What is there are standers by to gather up the fruit, and this exposition, may be as well illustrated, by the Hebrew tongue as the other. And ferueth the authours drift very aptly, as though he should thus say, Cloudes yelde rayne, and trees giue their fruit. Wras passe not whether it be to the North, or to the South. But where so euer, men will resort to gather them, Where they will let fall, of all trees onto all men.

Thus cloudes and trees are patternes of liberallitie, and mirrors of liberalitie. And, thus much I ameth Salomon to say, in these latter words, where he speaketh of trees. Where in, I note these three things, the one, that he bleth eloquence in perswading to almes, the other, that he likeneth as it were, the light and the we of the worlde to an apple tree: about the which men runne for fruit, and the last, that he proueth liberalitie out of these naturall leholes, as out of cloudes and trees.

Note.

And, first concerning the eloquence of Salomon, it is noted in this place, by others before me. And therefore I am the bolder, out of this particular place, to rise up to a generall, and speake some thing of eloquence. And, but that I wote to haue better occasions here after, to write

some

an^d St. Maries Spittle.

some full treatise of the eloquence of preachers,
I would notwithstandinge bleb bothe order, and moze
speech to the handling of this matter. And first
touching that objection, which they haue out of
S. Paule, speaking of the perswasible wordes, of
mans wisdom. We thinketh that speche of S.
Paule, should be no preiudice to eloquence. For
he speaketh of those that goe about to deceaue
by such kynde of spech.
Otherwise in perswading to Religion, S. Paul
hath bleb rhetorizall wordes of mans wise-
dome, and also reasons of mans wisdom. So
he prooueth, that the holy Ghost cannot be
retroued, by the nature of a pawne or pledge, he
prootieth likewise the resurrection, by coynes cast
into the ground. Therefore, neither this saying
of S. Paule, nor any saying, or dooing of his that
I knowe, can be against eloquence. So that it
be bleb as it should be, and be such eloquence as
it should be.
Touching that, which S. Ierome telleth of him-
selfe, that he was cited before the tribunall seat
of God, for to much reading and delighting in
Tullies eloquence, I see not whether, it were
so, or it were not so. For as the olde saying is,
where the philosopher leaueh, there the Christian
beginneth. So I say, where Tullies eloquence
endeth and ceaseth, there the eloquence of Chri-
stianitie beginneth. And therefore I would put a
great difference betwene Tullies eloquence,
parliament eloquence, and Diuinity eloquence.
And truly, our speeches shall as much differ
from

Ephes. i.

1. I ymmer
1. I ymmer

A Sermon preached

from theirs, as the spirite doth from the mynde,
and almost as heauen doth from the woꝛlde; so
much differre this and that kynde of eloquence.
I doe not weake downe as intollerable, nei-
ther doe I thinke it all together sacriledge, to
perswade with a common woꝛldly phrase, and
with an humaine kynde of Rhetozicke. But the
woꝛdes of the scripture are holy, and heauenly,
and will woꝛke greater, and more deeper im-
pressions, and the eloquence of Scripture is as
fit for holines as the woꝛdes of Homer be fit for
warre, or the woꝛdes of Cicero for peace, or the
woꝛdes of Catollus for wantonnes.

Diuine elo-
quence.

1:15d9

And truely for diuinitie matters, we haue elo-
quence inough to bee gathered out of the Scrip-
tures. And it were no hard matter (but that I
deferre it to some other treatise) to shewe by a
large discourse the great plenty of figures, and
eloquent speeches that are to bee founde in the
Scriptures. So Esay vbleth the figure of Parano-
mazia, when hee sayth Sorim Sorerim, as though
a man would say carnall Cardinals, fleshly Fri-
ers. Againe, in the xiiii. Chapter, he vbleth these
woꝛdes *Pacath, Pacad, Pac.*

Esay. 24.

As though I shoulde speake in our Englishe
phrase Dearth, Daunger, Death. So likewise he
sayth in an other place: I looked for Mishpat and
beholde Mishpa, which is as this, I thought hee
would haue healyt me, and behold he beate me.
The Prophet Ieremie vbleth the figure Anapho-
ra in beginning certaine Verses, with one letter
in his lamentations. It is wꝛitten that olde fa-
ther

Ieremy La-
ment, 2.

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that Jacob made his testament in verses. And S. Ierome and Arator do write, that Iob in the Hebrew tongue did write Hexameter verses. David bleth the figure of Epiphonema, when he endeth thus, blessed is every one that trusteth in him.

Paule bleth the figure of exclamation when he saith thus. Wretched man that I am who shal deliver me from the body of this death. Iob bleth

Psalms. 2.

the figure of wishing when he saith. O that my finnes were wayd in a payre of scales. S. Paule bleth the figure of Anathistasis when he setteth

Iob. 6.

these wordes together. As though a man should say Courtiours, Carters, Quaffis, Quattockes, Kinges, Caytiffes. David bleth the figure of Retientia, as thus, Sons of men

1. Cor. 4.

how long will ye turne my glory vnto shame? He meaneth, how long will you study to byrning my glory vnto shame? S. Paule bleth the figure of Sarcasmos or taunting, as when he saith I knewe not he was a Magistrate, so doth the Prophet Micha say, Goe vp yee shall wyne hee meaneth they shall not winne. So the Prophet Hely bid the Priestes cry bygher,

Psalms. 4.

when in deede he iested at them, and thought it was to no purpose at all for them to cry. To conclude, the Scripture is full of figures, and eloquent speeches, as when the Prophet Ezechiell will describe an obsequious Clergie, hee saith they put cullynes vnder the elbowes of

Actes. 23.

Magistrates. To be obstinate, the Scripture calleth to be of

3. Kings. 24

an

1. Kings. 12.

A Sermon preached

an harde necke. To bee impudent, it calleth a
brotels browe. A soothing page, it calleth a
giner of titles. An eloquent mā, it calleth a per-
sonage of speeches, a babling hypocrit, it calleth a
man of lippes. To live sorrowfully, it calleth to
eate the bread of sorrow. To lyue ioyfully, it
calleth to live the dayes of heaven. If any man
be welthy, the Scripture will say, that he may
washe his wayes with butter, And that oyle
doth droppe out of his rockes. To bee lowe
brought, the Scripture calleth, to haue his soule
cleane to the dust. But these thinges are infi-
nite, and will rather beseme a great Dictione-
dictionary, then a peece of a small Sermon. Solo-
mon him selfe in the xii. of Eccle. saith, that hee
studyed to search out pleasant wordes, and to
handle his matters handsonly. And he that will
see indeede what eloquence is to bee founde in
Scripture, let him reade Castalio in his preface
to the 5. booke of Moses, and Strigelius in hys
preface to the Psalmes. Nay, let him perfectly
and with indgement, reade the workes of Mo-
ses, of Iob, of Dauid, of Salomon, of Eley, of Mi-
chah. And I thinke he will no more hereafter
be an aduersary to eloquence. For, by the sayth-
full, and close imitation of these men, is gotten
a true and godly kinde of eloquence. And thus
much concerning the gift of eloquence, that it be
not despised in preachers, as also that preachers
do not vse a bayne, & frothy kind of eloquence,
as also that you good hearers, will at thys tyme
suffer your selues to be mugged, by the eloquent
wordes

at St Maries Spittle.

woodes of Salomony, who exhorteth you by the
example of clowdes, and trees to be liberall.

And now to the seconde point, which sayth
where the apples fall there they are. And here
the matter falleth out to this, that I can not
but compare, the great busines, deallings and
struglynges in this world, wth the company of
all kynde of people, watchynge aboute an apple
tree, leappynge, and snatchynge aboute if for apples.
Wheresoener apples fall, there they snatch, and
there they are. And wheresoener any little com-
modity, falleth out in the common weale, there
swarmeth together whole legions, to gather of
worldlynges, there they are.

The world
like an ap-
ple tree.

Neither is it blamefull, that men shoulde goe
about their owne commodities. But that
they bee to busie and to diligent. And that of-
ten times, they beate the tree to much, to soone,
and to many waies. Neither care they, whose
the tree is, or whose the apples bee, or whence
they droppe, so that they may ouertake them.
For the apples of the mouth, young and foolish
hopes will aduenture all hazards, for the ap-
ples of the eyes, and the apples of the purse, this
whole foolish age of ours is most aduentu-
rus. Where aduantage is, there they are. If
there be aduantage, in corrupting of the holy
Bible, there they are.

And therefore in the common translation,
they haue so corrupted it. It was poyntable,
that some thinge shoulde bee written, in com-
mendation of the fragmentes of Chrystes
body,

A Sermon preached

body, and therefore they haue deuised that Cler-
ment should write such a treatise. Monkeries
and Abbeyes were profitable, and therefore they
haue brought to passe, that Dionisius Ariopagi-
ta should speake of Monkes in his dayes.

To conclud, they haue sought out profite vnder
the name of Ignatius in certaine Epistles.
And vnder the name of Gayus in certaine De-
cretall Epistles, they haue abused the name of
S. Ciprian, to write of the Revelation of the
head of Iohn Baptist, because reliques were pro-
fitable. They haue sought profit by thrusting in
a booke called *Farrago Sermonum*, into S. Austens
woorkes. And iiii. false quizes of paper into the
Councell of Constantinople.

Turnebus reporteth that for profit, a couple of
Gentlemen in hys countrey sayde they were in
hande with wytyng of suche bookes, as in
daie they neuer went about to write, and that
was for profite. And to conclude, wheresoeuer it
be, or howe dangerous so euer it be, howe wo-
lly soeuer it be, if there be hope of profite, there
they will be, and there they will seeke for ad-
uantage: as by carding, dicing, tabling, pop-
pet playing, stage playing, walking on ropes,
lying in the ayre, eatyng of poysons, diuing in
the sea, deluyng in the bowels of the earth,
alchemy, lottaries, and such like: but specie-
ally at the Court and about the Court.

For that from thence doo the riche golden
apples, there they thrust in, and crotche in.
There they creepe in, and burst in, there is the
woold,

In kinges
Courtes the
apples are
most besie-
ged.

at S. Maries Spittle.

world, there is all in all, there is the greatest
wealth of apples, and therefore there they are.
Let neuer Princes thinke it otherwise. Those
that flocke about Courtes, they do it for apples,
many for lone, but most for commoditie. If the
apples be in the South, there they will be, if they
be in the North, there they will be, if the apples
be gone, they will all forsake the tree, if the apples
be there, they will cling, and watch, and warde
about it. And therefore watch Councellores, preach
Preachers, and pray people. That God will long
maintaine, and support our good and naturall
Prince, Quene Elizabeth, in all her Royalties,
proprieties, wealthes, and comodities, for if they
can dispoyle her of these: if they can plucke, and
pilfer away the apples, they will soon bring dis-
daine vnto the tree: Though the tree be neuer so
beautiful & good, and though the root therof be ne-
uer so deep and certaine, yet the eye of this wret-
ched world alwayes gapeth after apples, and an-
creth onelie vpon gaine. Worldly men, are mo-
ued by worldly hailes: Eagles are alwayes ho-
uering about carrions, Beares about honny,
Crolues about wommes, Boes about oyle, Wolfes
about sheepe, Foxes about pulline, Rytes a-
bout garbage, and the world about aduantage.
Beloue not good Christian people that be of
wealth, that most of them that seeme to lone you,
they lone you, but for apples, speciallie, you noble
men, trust not these sawning, flering, flattering
parasites, whatsoeuer they say vnto you. If the
dayes of heauen goe from you, if your soules be

Luke. 17.

A Sermon preached

brought lōve, it shall then too late appeare, that they came to gaine, and gather, to plucke, and deplume you, and when your apples are gone, and your frutes missing, if by striking downe of your bodie, and plucking vp of your rotes, they may but warme them. They will do the best to strike you downe, & by the rotes to plucke vp your families.

My second wordes in this case, are vnto my Brethren of the Spinisterie, we are simple, and not so throughe trained vp in the worlde, as others be, our greatest bread is not from the Papistes, because we trust them least: but there be other apple-gatherers, who minding couetous intentes, apples, and commodities, yet professing holinesse, goodnesse, and Angelicall nature, they will perswade you, that your wordes are vertue spirite, that the holie Ghost speaketh in you, that they are edified onlie by you, that ye haue the gift: but if they can once come by flattering, and glossing to abuse you: and when they haue so don, they will clap theyr doyes vpon you, as Ammon did to Thamar: they will wyling you, and fraine you to theyr purpose, and some after they will despise you. If you haue apples, they wyll loue you, if you haue no apples, they wyll lothe you.

1. King. 13.

My next speeche is to you Gentlemen of the Tynes of Court, and els where, your good wittes and good byrthes, wyll not suffer mee to leave you vnadmonished: you haue also apples, for you are bozne to landes, and tytelodes, your *Dispendia inueniuntur*, call for expence, so that you are brought

at S. Maries Spittle.

brought into the Usurers bandes, and they as a
sponge will cleanse you, and wzing you. Usurie
is called in the Hebrew tongue, *Tocke* and *Tare*
berhe, *Tocke* signifieth, *Losse*, for there is none
that medleth with it, but he loseth either bodi-
lie or ghostlie. It is also called *Tarberhe*, that is,
Deceit, for the greatest cosnage, couine, and col-
lusion that can be, is in vsurie, and in vsurers,
vsurie is saide to bite in the Scriptures, in deeds
it byteth, for it bringeth you out of the Court, in-
to the Counter, from Silkes to sackcloth, from
plentie to penurie. If you will be wise in time,
beléue not theyr money lent at a pinche, theyr
great dinners, and their swéte entertainments,
for in the end they will but bite you. No beast by-
tying doth hurt (almost) except it be angry, but
these men smiling and smirking, will bite you, &
vndoe you. The byting of a Snake may be cured,
with y^e herbe *Dittany*. The biting of a mad Dog
may be cured with a *Crabfish*: but the byting
of an vsurer is so chargeable, that it is almoste
vncurable. The stinging of a *Scorpion*, is hea-
led with the body of a *Scorpion*, byused into try-
acle: and surelie, mee thinke the Magistrate
should doe right well, if they would satisfie all
those that haue been bittē by vsurers, either with
theyr godes, if they haue them, or els with the
punishment of their bodies, if they haue them
not. God mollifie their hearts, or breake their
teeth, and dyet men so in a temperaunce of life,
that they lyght not into the monthes of these
Woolues. For surelie they shalbe dangerously
bitten

A Sermon preached.

bitten, whilst you haue apples and landes, they will flocke about you, and cherish you: but when your apples and wealth is gone, they will cast you of, and abrenounce you.

And now to the verie last parte of this Sermon, wherein I thinke it woorthie the noting, that God styreth by the liberality of men, by clowdes & trees. There needeth me thinketh no remembrance to be kept by house pictures, or Church pictures, to styre vs by to heauenlie considerations, for the heauen, the ayre, the earth, the sea, are full of such creatures, as may wel be our remembrancers. The heauens declare the glorie of God, saith the Psalmist: the Starres maye put vs in remembrance of our uncleannes, sithens that they are not cleane in Gods sight. And of the omnipotencie of God, which out of the barren wombe of Sara, did raise by a people lyke vnto the Starres of heauen. The Sun & Moone may teach vs obedience, in Gene. 1. which being once commaunded to moue, neuer ceased since the beginning of the world. The lightning maye teach vs the brightnesse of our sauiour, the wind may put vs in remembrance of the nature of the holy Ghost, which breatheth where it lyst. The dew maye bring vs in minde of peace and concord, which is compared to the swete dewe of Hermon hill. When we see the Eagle flie, we maye remember that God is able to take away our infirmities, as he taketh away age from the Eagle, & reneweth her into youth. The Pellican doth put vs in minde of the solitarines that good men

Psal. 119.

Diuinity to
be founde
out in crea-
tures.

Gene. 15.

Math. 17.
Iohn. 3.

Psal. 33.

Psal. 103.

at S. Maries Spittle?

men are often driten vnto. The Stotzhe in discrecion, that we should haue in knowing þe time of our saluation. The voice of the Crane and of the Swalow, may teach vs how poorely we shal speake at the day of our death. The Estridge, running away from her young ones, may teach vs the ingratitude of some Parentes, that will get children and not nourish them. The Cocke crowing, may put vs in minde of Peters offence, and of Peters repentaunce. The Hen gathering together, & shrouding of her Chickens, may put vs in remembraunce of the tender heart of our sauiour Christe towardes vs. The Partridge which bleth to sit vpon other birdes egges, is an Image of a couetous man, that hoordeth vp other mens goodes. Whensoever we see the lighting of a Sparrow, we cannot but remember the providence of God. The Camell at a needles eie, is the Image of a couetous man, at heauens gate. A Bullock being lead to slaughter, dooth signifie a young man following an harlotte. An Vinde, desiring to drinke, dooth put vs in minde of the affection, that our Soules should haue to God. A Goate dooth put vs in minde of the seperation that shalbe in the daye of Judgement. A Calfe dooth remember vs of the calnes of our lippes, that is of prayer. The woyme dooth remember vs of our basenesse. The Wisemier of Iabon, The Ore and the Ass of kindnesse, for they know their Maister and their cryb. The Dogs of courtesie, for they lyked Lazarus woundes. The Vine doth represent Christ, & the bzaunches

Jerem. 8.

Esay. 32.

Jerem. Lament. 4.

Math. 26.

Luke. 13.

Jerem. 17.

Mark. 10.

Psal. 42.

Esay. 1.

Math. 26.

vs.

A Sermon preached

vs. The Olive tree dooth put vs in minde of an
house well furnished, with a vertuous wife and
good chyldey. The Figge tree dooth teach vs,
that those are accursed, which bring forth no good
fruite. The myrtewood dooth put vs in mind, of the
nature of an ill Judge, that turneth the fruite of
Justice into myrtewood. The sight of a Lilly
telleth vs we should not be carefull for hye ap-
parell. The growth of the mysserd seede, teacheth
vs the power of the kingdome of God. Eccle dooth
tell vs, that there shall alwaies be wicked, in the
church of God in this life. Euen so did God some-
times induce Iob to know God, and himselfe by
these naturall contemplations. As by the treasures
of his snowe, by the foundations of the earth, by
the dories of the sea, by the motions of the Orion,
and Arcturus, by his thundring, by the nature of
the crowe, by the affections of the wilde Ass, by
the gloriousnes of the Peacock, by the disposition
of the Estridge, by the strength of the Horse, by
Behemoth and Leviathan, by the rising of the
Hauke against the south, & such the like meanes.
And so in this place Salomon exhorteth vs to al-
mes and lyberalitie, by cloudes, and trees. Iob
sayde, When I heard thee, I did not so minde it,
but now that I see thee in thy workes, I repent
me, and am ready to cast dust ypon me: As Iob
which could not be moued by hearing, was allu-
red to repentance, by the sight of creatures: so
you I doubt not, though you do not minde these
arguments, which you haue heard from me with
your eares: Yet the seeing of these creatures, will
make

at S. Maries Spittle.

make you mercifull as cloudes, and plentiful as
trees, and teach you to gather good affections out
of this schole of nature. In necessity you shal find
it againe, whatsoeuer you disburse, what day so
euer come, you shal haue made you frendes of
your Hammon. Which otherwise would haue
bene occasion of sin and iniquitie. The angels of
those poore men, whome you haue releued with
the bowels of mercie shal receiue you out of this
baine and miserable world which sadeth, and the
lust thereof into euerlasting tabernacles which
shall not perish, nor the liking thereof. Howbeit,
this is not in your casting or breaking of bread,
nor in your almes deedes, or woorkes, though for
many considerations you must doo it. But in the
effectuall passion, and meritorious bloodshed of
our Lord Iesus Christe. To whome with the
father and the holy Ghost, be all honoꝝ and
dominion for euer and euer. Amen.

Luke. 16.

1. Iohn. 2.

Rom. 1. 9.

FINIS.

ROugh speeches seeme rude, smooth speeches are worse,
Forbearing, and flattering (alas) we see :
Dooth leade the world into Gods heauy curse .
If all were well, what needes these wordes from me ?
That vices are helpt by smoothing and smyling,
If any teach so: he meaneth beguiling .

Though freendly warninges, follies now appeares :
The day drawes on, the houre is harde at hand,
That you shall curse eche cause, that stopt your eares :
And made you kicke to heare your vices scand.
Ye fooles in heart, that thinke there is no God,
You shall know him, by scourgings of his rod.

Pratt and Prance yourselves - L. 16. 11.
Rebel powers - End of Sermon - 11.
I - virtue & to the 2 E. 1 - 11
Spirited wantonness - 11
Vivacity - 11
Policy & Dexterity - 11